ॐ

Shrimad Bhagvat

D.K. MATHURE



श्रीमद्भागवत महापुराणम्

Shrimad-Bhagvat Mahapuranam

Abridged

by

Dattatrya Krishna Mathure

Formerly, Sanitary Engineer,
Public Health Department, M.B.

Foreword by

The Hon'ble Justice Shiv Dayal

Formerly, Chief Justice, M.P.

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अनन्तश्री स्वामी अखण्डानन्द सरस्वती

With Prostrations

To
Pujya Anatshri Swami
AKHANDANAND SARASWATI

'Param Jnyani among Vedantis
and
Param Bhakt among Devotees'.



AUM

FOREWORD

Shrimadbhagvat is unique in its rendition of Hindu Philosophy. It is a treasure house of divine knowledge. It is the solace of life.

Spiritual studies should broaden the outlook and must be used to promote love among all individuals, shedding off social, sectarian or other separatist ideas. Life itself is light of Love which makes it warm and luminous.

In the history of religious literature the VEDAS (*Shrutis*) are said to be the oldest and the wisest. However, it is not easy to comprehend the subtle truths propounded in them. Veda Vyas composed eighteen PURANAS to expound with all ease the fundamentals depicted in the *Shrutis* in order to popularise them. The Puranas occupy an outstanding position. The MAHĀ-BHĀRATA written by Veda Vyas is considered to be an encyclopedia of all knowledge, which unfolds divine secrets. Thereafter the great Muni Narada impressed on Veda Vyas with the need for condensing spiritual ways of life and for reciting the glory of Vāsudeva. To sing the glory of Vāsudeva is the remedy for miseries of mankind. Creation, preservation and dissolution of the Universe proceed from Bhagvan. Accordingly, Veda Vyas composed SHRIMADBHĀGVAT MAHĀPURĀNAM. As it speaks of the glory of Bhagvan Vishnu it is called BHĀGVAT. Among narratives of philosophy are interposed religion and legend through stories, fables, fairy tales, and anecdotes.

The Bhagvat is exponent of Devotion coupled with Knowledge. In his illuminating discourse to his school-mates, Pralhad enunciates inter alia:

तस्मात्सर्वेषु भूतेषु दयां कुरुत सौहृदम् ।
आसुरं भावमुन्मुच्य यया तुष्यत्यधोक्षजः ॥

तुष्टे च तत्र किमलभ्यमनन्त आद्ये
किं तैर्गुणव्यतिकरादिह ये स्वसिद्धाः
धर्मादयः किमगुणेन च कांक्षितेन
सारं जुषां चरणयोरुपगायतां नः ।।

Bhagvat 7/6/24, 25

("Have compassion and friendliness towards all beings, whereby the Lord is satisfied. And, what is unattainable when the Eternal and Prime Being is satisfied? Of what use are those things which come of themselves in the interplay of material forces? Of what use is salvation to one who is engaged in singing the glories of the Lord and worshipping His Lotus Feet?")

जन्माद्याः षडिमे भावा दृष्टा देहस्य नात्मनः ।
फलानामिव वृक्षस्य कालेनेश्वरमूर्तिना ।।
आत्मा नित्योऽव्ययः शुद्धः एकः क्षेत्रज्ञः आश्रयः ।
अविक्रियः स्वदृग् हेतर्व्यापकोऽसंगचनावृतः ।।
एतैर्द्वादशभिर्विद्वानात्मनो लक्षणैः परैः ।
अहं ममेत्यसद्भावं देहादौ मोहजं त्यजेत् ।।

Bhagvat 7/7/18-20

("Just as trees get fruits when desired by the Lord in the form of Time, so the experience of *Janm* (birth), *Astitwa* (existence), *Vriddhi* (growth), *Parinām* (result), *Kshya* (decline), and *Vināsh* (end)—these six are seen in the body; they are not attributes of *Atmā* (Soul). The Soul is eternal, immutable, pure, alone, knower of body, resort, unmodified, self-effluent, cause of all, omnipresent, unattached and without covering.")

Bhagvan Vaman proclaimed to King Bali:

यदृच्छायोपन्नेन सन्तुष्टो वर्तते सुखम् ।
ना सन्तुष्ट स्त्रिभिर्लोकैरजितात्मोपसादितैः ।।

Bhagvat 8/19/24

("One content with what one gets unsought leads a happy life, while one with un-controlled senses remains miserable even after getting kingdom of three worlds because of the fire of dissatisfaction burning inside").

Shri Krishna's instruction to Uddhav (in Skandh 11) is a aster piece of spiritual *Sādhanā*.

If I may say so, in **ULTIMATE ANALYSIS**

A. Every man has inherent in him three objectives for each day, and life-long, irrespective of his age or station:
   (*i*) SUKH (Physical comfort)
   (*ii*) SHĀNTI (Peace of mind); and
   (*iii*) ĀNAND (Intrinsic bliss)

B. For their attainment every man is endowed by his Creator with three powers:
   (*i*) KĀRYA SHAKTI (Faculty of action)
   (*ii*) VIVEK SHAKTI (Faculty of discrimination); and
   (*iii*) BHĀV SHAKTI (Faculty of emotion).

C. (*i*) Endeavours through *Kārya Shakti* fetch objects of physical comforts.
   (*ii*) Through *Vivek Shakti*, JNYAN (knowledge) manifests itself and leads to peace.
   (*iii*) When *Bhāv Shakii* is direct to BHAKTI (devotion and Divine Love), intrinsic bliss is experienced.

D. *JNYĀN*—The Supreme Being is the proprietor *of* the entire Universe; and *He* is the only proprietor *in* the whole of the Universe. *He* is Omnipotent, Omnipresent and Ominicient. *He* exists in all beings and in all things. All beings and all things exist in *Him*. *He* controls the creation, sustentation and destruction of all.
   BHAKTI—Complete surrender unto *Him* and *His* will. Constant remembrance of *Him* through JAP (muttering of *His* Name) and DHYAN (meditation).
   KARMA—Work itself does not cling to man. What causes bondage is the dual feeling: (i) 'I am the doer'; (ii) 'I am entitled to the fruits of my achievements.'

E. (*i*) That day is well-lived, and those moments are well-lived, when there is peace of mind.
   (*ii*) That day is blessed, and those moments are blessed, when intrinsic bliss is experienced.
   (*iii*) Physical comforts and pleasures are ephemeral and secondary.

F. While *Sukh* is ever dependent on *Vastu*, *Vyakti*, and *Paristhiti* (things, persons and circumstances) neither *Shānti* nor *Ānand* is dependent on any of them. Every man is every moment free to attain and maintain *Shanti*, and to experience *Anand*, whatever be the size of his belongings.

G. However, as it is, in his race for physical comforts, pleasures and luxuries, man often immerses himself in his quenchless thirst for plenty and gets lost in the sea of material prosperity. His emancipation lies in the Bhagvat way of life.

H. Looking for peace or bliss in the accumulation of material objects or worldly circumstances is as illusory as to capture the mirage. Incontestably, Science has bestowed upon mankind incalculable blessings for physical comforts, but there ends its domain. Science may further develop to unimaginable magnitudes, yet its scope and sphere shall always remain circumscribed to physical comforts. It is, and shall always be, beyond its field to furnish *Shanti* or *Anand*.

I. *Jnyan* and *Bhakti* alone lead to *Shanti* and *Anand*.

J. (*i*) *Shanti* is higher objective than *Sukh*. *Anand* is the highest objective of human life.
(*ii*) When *Maya* creates delusion, man places *Sukh* as his highest urge even at the cost of *Shanti* and *Anand*. This reversal of priorities is responsible for his worries, miseries and retrogression.
(*iii*) The philosophy propounded in the Bhagvat brings back the correct priorities of achievements.

If, addressing myself, I may venture a recapitulation of the **TECHONLOGY OF LIVING** in tune with the Essence of Philosophy extracted above, a seven point programme gets formulated for implementation in daily life:

1. Engage your BODY and INTELLECT in the discharge of

your present day (worldly) duties as enjoined upon you by providence, conscientiously and to the best of your ability. You will be rewarded with objects of Physical Comforts. (Further, to feel that you are doing His work becomes *Bhaktiyukt Karmayog*)

2. As regards the *Past*, keep your MIND free from repentence or regret. 'Let the dead past bury its dead'. Resign yourself to the will of the Supreme Lord. By introspection, in retrospect, draw lessons from the past for unerring conduct in the future.

3. As regards the *Present*, keep your MIND content with what you have got today, in sincere gratitude to the Supreme Master. Recall and recount what you *have*, without brooding over what you *have not*. Remember the blessings which the Lord has bestowed upon you and which are denied to thousands of other men and women. Enjoy your own life without comparing it with that of others.

4. As regards the *Future*, keep your MIND free from fear about what you have, or anxiety for what you have not, unfalteringly relying on the grace and mercy of the Almighty and All Merciful. *He* alone knows what is best for you. His *Mangalmay Vidhān* (Divine Law) is based on *Nyāy* (Justice) and *Dayā* (mercy).

You will thus attain and maintain Peace of Mind.

5. Keep your HEART filled with *Prapatti* (complete surrender) to the Supreme Being and saturated with *Prem* (Love) and *Akhand Smaran* (continuous remembrance) of the Supreme Beloved through incessant *Jap*.

6. Purify yourself; Meditate; Realise.

7. Love, Serve and Give others as much as you can.

You will thus experience Intrinsic Bliss.

In the Bhagvat several kinds of MEDITATION are recommended. The aspirant may choose any, as may suit him:

(*i*) To meditate that the whole universe is the body of *Virāt Purush* (Skandh 2); (*ii*) To mediate in the heart region on a form of the Lord, beginning from the Feet, upwards (Skandh 3); (*iii*) To mediate on the lotus of the heart with three layers—*Agni*, *Soorya* and *Chandra*—one over the other (Skandh 11); (*iv*) to mediate first on the form of the Lord and then to fix the mind on the supreme cause and finally to merge it in the *Para Brahma* (Skandh 11).

The Bhagvat is considered as an authoritative work on Bhakti associated with Jnyan (*Jnyanyukt Bhaktiyog*). Naturally, Shrimad-Bhagvat has become a very popular religious literature; and, *Bāhgvat Saptāh* (*recitation week*) is a popular fad practised throughout India. The Bhagvat consists of 12 Skandhas (parts) with 18,000 verses grouped together in 335 chapters. Need was being felt for an abridged edition of the Bhagvat which would introduce to a fresh student the essence of Bhagvat, and create in him an urge for the study of the whole. Need for an abridged edition was being felt also by those who, having studied the Bhagvat themselves, have developed an urge to practise the precepts of Bhagvat in daily life, just as a student of Mathematics requires a handbook of formulae for regular revision, the necessity of which is obvious enough.

Shri Durga Prasad Mandelia, with his usual benevolence, entertained a keen desire for such an abridged edition for the benefit of those who are not well-versed with Sanskrit and, yet, have an urge to grasp the essential teachings of Bhagvat through the medium of English. Fortunately, he could lay his hands on a series of articles written by Shri D.K. Mathure about ten years ago, which were published in a magazine. Shri Mathure readily and gladly accorded his permission for republication of his articles in the form of a book. Undoubtedly this book will fulfil the long felt needs.

Remarkably, Shri Mathure has preferred to employ in his work, throughout, simple language rather than classic, so that

even those with ordinary knowledge of English can grasp the substance and lay within themselves a substratum for the Bhagvat way of life.

Shri Dattatrya Krishna Mathure has not only deeply studied Shrimad-Bhagvat and contemplated upon its essential features and precepts but has also been practising the precepts of Bhagvat in his daily life. He found in the Bhagvat a 'way of life' and adopted it for himself. Not only from his *Swadhyaya* (learning) but also his *Anubhava* (experience), he condensed the essence of Bhagvat in the aforesaid series of articles.

Shri Mathure is an Engineer by profession. He creditably rose to the highest post in the Sanitary Engineering and Public Health Department of the erstwhile Gwalior State and thereafter in the Madhya Bharat State. Since his superannuation, many years ago, he has been leading a well-earned retired life in quietude. He is noble to the core. He leads a very simple life which should serve as an example. All his thoughts and deeds are soaked into the nectar of Bhagvat Dharma. It is, therefore, natural that whatever has come from his pen is bound to impress the reader deeply and to lend inspirations in his spiritual development.

Shri Mathure has to be thanked gratefully for his invaluable work. Salutation to him with profound respects.

The Mandelia Paramarth Kosh must be congratulated and thanked for the magnanimity in publishing this book which is going to be sold at a rather nominal price.

All this is due to the grace of Bhagvan Shri Krishna.

ॐ नमो भगवते वासुदेवाय ।

SHIV DAYAL

E-31, Renukoot
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1982



INTRODUCTION

From time immemorial all the sages have proclaimed 'self realization' as the goal of human life. This is synonymous with liberation, seeing God, obtaining Nirvan, stay in Vaikuntha etc. Says Shri Ramkrishna Paramahansa, 'He is born to no purpose who having the rare privilege of being born a man, is unable to realize God in this life.'' Sooner or later, in the life-time of an individual a time does come when one gets disinterested in worldly matters and one is anxious to know about God, World, and Self. But most of us, not being serious about these problems, probably being afraid of losing the existing material happiness, do not attempt to probe into the mysteries and are content to lead a good moral life. Thus having obtained a precious human body, a result of accumulated good actions of past lives, no correct use is made of the same; in other words, a suicide is committed. Such people enter dark hell after death.

असुर्याः नाम ते लोका अन्धेन तमसा वृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ।।

—ईशावास्योपनिषद

'Those who slay self go after death to dark demoniac worlds'.

आत्मज्ञानविहीना मूढास्ते पच्यंते नरकनिगूढाः ।

—शंकराचार्य

Those fools who are without knowledge of 'Atma' go to dreadful hells. Rightly has a Subhasitkar said.

महतापुण्यपप्येन क्रीतेयं कायनौःत्वया ।
पारं दुःखोदर्धःगतुं तर या न न्भिघ्ते

'You have purchased this ship in the form of body by payment of good deeds (of past lives). Therefore take advantage of the ship and cross over the ocean of worldly existence before it breaks i.e. before you die.'

Having decided the goal of life one has to undertake साधना (spiritual practices) suited to one's nature, surroundings, taste and ability, without any further loss of time, since one has to leave this body without any notice, at the call of death, which may come at any time.

श्वःकार्यमध्यकुर्वीत पूर्वाह्लेचापराह्लिकं ।
नहि प्रतीक्षते मृत्युः कृतमनेन नवा कृतम् ।।

'What is to be done to-morrow should be done today, and that which has to be done in the later part of the day, just now. Death does not wait to see whether a particular man has or has not done a particular thing.'

आतातरी पुढेहाचिउपदेश नकाकरूंनाश आयुष्याचा ।

—तुकाराम

Even now, I give you this advice: Do not waste this life.

Our Shastras have prescribed a number of ways to achieve the above end, the foremost of which are *Jnyān*, *Karm*, *Bhakti*, *Rājyog*. Bhagavan Raman recommends *Atmavichār*, seeking after 'Who am I'. Practice under any of the above pre-supposes

a good moral way of leading life, by adhering to *Yam* and *Niyam* as defined by Maharshi Patanjali. According to Shankar also, pre-requisites to Self realization are *Vivek*, *Vairāgya*, *Shat-Sampatti*, *Mumukshatwa*. These can only be obtained by mastering *Yam* and *Niyam*.

Of all the paths stated above, *Bhakti Mārg* is proclaimed by spiritual dignitaries as the simplest. A number of stanzas from 'Shri Bhagvad Geeta' can be quoted in support of *Bhakti Mārg* as a simple and efficient way to God Realization. The entire twelfth chapter; 55th stanza of chapter XI; and 55th stanza of chapter XVIII, amply corroborate it. Says Shankar :

मोक्ष साधन सामग्रचां भक्तिरेव गरीयसी ।

Among things conducive to Liberation devotion alone holds the supreme place. Says Tukaram :

जरी व्हावा तुजदेव तरिहासुलभ उपव्व ।

If you are after God, this is a simple way. The Lord Krishna says in Bhagvad Geeta.

दैवी ह्येषागुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यंते मायामेतां तरंति ते ।। 7-41

Those only who take refuge in Me cross this worldly existence (Maya), difficult to be transcended.

Now, the question arises as to how devotion to God is to be obtained. The only answer is *Satsang*, either with Self-realized souls, or study of books dealing with devotion. These things will surely lead one to the desired goal. I think there is hardly any other book than श्रीमद्भागवतम् which will produce devotion.

'Bhagvat' is probably the only 'Puran' that can appeal to the modern educated class. It is full of spiritual knowledge and devotion. It is the ripe fruit of Vedas निगम कल्पतरोर्गलितं फलं. Bhagavan Vyasa, author of 'Bhagvat', says that though he had com-

posed 'Mahabharat' etc., he had no peace of mind. The divine sage Narada advised him to sing with devotion the glory of the Lord in pure and simple way, as manifested through his '*Leelās*' in various incarnations. This was done and the outcome is 'Bhagvat'. His mind after this was at peace and there is no doubt that we will achieve the same result by perusal of this Mahapurana regularly.

Skandhas 11 and 12 of the Shrimad-Bhagvat are the most important and are the crux of this Puranam.

Skandha 11 contains advice to Uddhav and Skandha 12 is winding up of the Puranam.

Shrimad-Bhagvat is master-piece of spiritual literature. It lays stress on *Bhakti* (Devotion to God).

ॐ नमो भगवते वासुदेवाय



कृष्णाय वासुदेवाय हरये परमात्मने।
प्रणतक्लेशनाशाय गोविन्दाय नमोनमः ॥

श्रीमद्भागवत महापुराणम्

SHRIMAD BHAGAVAT MAHAPURANAM

SKANDA ONE

Chapter 1

जन्माद्यस्य यतोऽन्वयादि तरतश्चार्थेष्वभिज्ञः स्वराट् ।
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ॥
तेजो वारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा ।
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥१॥

I bow to that ultimate Reality, which is Self-luminous and free from all 'Maya' and its workings and in which everything is created, maintained and destroyed. This creation though unreal in all the three states (अवस्था) of awakening, dream and deep sleep appears as true because of its back ground of the ultimate Reality.

निगमकल्पतरोर्गलितं फलं
शुकमुखादमृतद्रवसंयुतम् ॥
पिवत भागवतं रसमालयं
मुहुरहो रसिका भुवि भावुकाः ॥३॥

Oh you devotees, skilled in extracting essence, go on enjoying the beauty of Shrimad Bhagavatam dripping with nector. It is the ripe fruit of wish fullfiling tree 'Vedas', expounded by Shri Shukadeo.

Beginning of the story

नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः।
सत्रं स्वर्गाय लोकाय सहस्र सममासत ॥४॥

In the divine forest 'Naimish, Shaunaka and other Rishis began a यज्ञ lasting for a period of one thousand years for the attainment of स्वर्ग All of them gave due honour to 'सूत' who had come there and asked of him.

त्वया खलु पुराणानि सेतिहासानि चानघ।
आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत ॥६॥
यानि वेदविदां श्रेष्ठो भगवान् बादरायणः।
अन्ये च मुनयः सूत परावरविदो विदुः ॥७॥
तत्र तत्रांजसाऽऽयुष्मन् भवता यद्विनिश्चितम्।
पुंसामेकान्ततः श्रेयतन्नः शंसितुमर्हसि ॥६॥

Oh you sinless soul, you have studied and recited Puranas, Itihasas and all the Scriptures, which Bhagavan Vyasa the greatest expounder of 'Vedas' and Self-realised sages knew. You must have found out from these dictates invariably beneficial to human beings. Please narrate them all to us.

Suta, with what special object did Hari incarnate Himself as son of Vasudev and Devaki? We want to know that.

यस्यावतारो भूतानां क्षेमाय च भवाय च ॥१३॥
आपन्नः संसृतिं घोरां यन्नाम विवशो गृणन्।
ततः सद्यो विमुच्येत यद्बिभेति स्वयं भयम् ॥१४॥

The incarnation of the Lord is for the welfare and prosperity of beings. This 'Jeeva' (Soul), entangled in the cycle of birth and death, if by chance utters the name of the Lord, becomes free at once. Even fear is afraid of God.

Lord incarnates Himself through his Maya.

तस्य कर्माण्युदाराणि परिगीतानि सूरिभिः।
ब्रूहि नः श्रद्धधानानां लीलया दधतः कलाः ॥१७॥

His doings are sung by sages and wise men. Please tell all of them to us, who are firm believers. Since Kaliyuga has set in, we are here for performing sacrifices and have ample time to listen to His 'Leelas'. We consider you as God-sent leader to take us safely to the other side of wordly existence.

Chapter 2

इति सम्प्रश्नसंहृष्टो विप्राणां रौमहर्षणिः ।
प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे ॥१॥

Suta was highly pleased at the inquiry by Brahmins. He congratulated them on what they wanted to know and started his discourse.

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ॥
पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥२॥

I pay respects to that Sage (Sukadeo), who renunciated this world at an early age, even before thread ceremony. When his father Bhagavan Vyasa, moved by separation, followed him, saying, "Oh son, return", received response from trees as they had become one with Sukadeo.

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥४॥

The Bhagavatam should be read after due Salutations to Narayan, Nara the best among men, Goddess Saraswati and Vyasa.

Oh Sages, your desire to hear from me is commendable indeed, Since it is based on doings of Shri Krishna, which purify the Soul.

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे ।
अहैतुक्यप्रतिहता ययाऽऽत्मा सम्प्रसीदति ॥६॥
वासुदेवे भगवति भक्तियोगः प्रयोजितः ।
जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम् ॥७॥
धर्मः स्वनुष्ठितः पुंसां विश्वक्सेन कथासु यः ।
नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥८॥
तस्मादेकेन मनसा भगवान् सात्वतां पतिः ।
श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥१४॥

Indeed, that is the greatest duty (Dharma) which leads to devotion to Vishnu. Continuous devotion to Vasudeo generates dispassion and true knowledge in no time. Practice of religion is fruitless labour if it does not create pleasure in stories about

God. Therefore, single minded, one must listen to (the story of) Shri Krishna, sing of Him, contemplate over Him and worship Him always.

Lord Krishna enters the heart of devotees who sing these stories, and destroys bad desires. True knowledge dawns on them and the knot of ignorance is broken. It is because of this that wise people gladly take to devotion to Lord, which purifies the Soul.

वासुदेव परा वेदा वासुदेवपरा मखाः ।
वासुदेव परा योगा वासुदेवपराः क्रियाः ॥२८॥

Krishna is the import of Vedas. All rituals are meant for Him. Practice of Dharma is for Him. He is the ultimate goal.

स एवेदं ससर्जाग्रे भगवानात्ममायया ।
सदसद्रूपया चासौ गुणमय्यागुणो विभुः ॥३०॥
यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु ।
नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् ॥३२॥

It is that Great Lord, who by His own mystic power, created this universe, which exists (for practical purposes) and at the same time which does not exist (from philosophical point of view). As the same fire lit in several pieces of wood, which from its substratum, appears manifold, the soul of the universe, appears manifold in the several beings.

Chapter 3

Suta describes to the Sages the Twenty four incarnations of Lord and says that Bhagavan Vyasa composed Shrimad Bhagavat in which Lord's stories in different incarnations are embodied. This Purana contains the essence of Vedas and Itihasas. His son Shukadev studied it and told the same to king Parikshit on the bank of river Ganga. That time king Parikshit was on fast unto death. He was surrounded by great Sages. I was there at that time. I heard and studied this Purana there. I shall narrate the same to you according to my ability.

Chapter 4

शौनक

सूत सूत महाभाग वद नो वदतां वर।
कथां भागवतीं पुण्यां यदाह भगवांछुकः ।।२।।
कस्मिन् युगे प्रवृत्तेयं स्थाने वा केन हेतुना।
कुतः संचोदितः कृष्णः कृतवान् संहितां मुनिः ।।३।।
तस्य पुत्रो महायोगी समदृङ् निर्विकल्पकः।
एकान्तमितरुन्निद्रो गूढो मूढ इवेयते ।।४।।
दृष्ट्वानुयान्तमृषिमात्मजमप्यनग्नं
देव्यो ह्रिया परिदधुर्न सुतस्य चित्रम्।
तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवास्ति
स्त्रीपुंभिधा न तु सुतस्य विविक्तदृष्टेः ।।५।।
कथमालक्षितः पौरैः संप्राप्तः कुरुजांगलान्।
कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह।
संवादः समभूत्तात यत्रैषा सात्वती श्रुतिः ।।७।।
स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः।
प्रायोपविष्टो गंगायामनादृत्याधिराट् श्रियम् ।।१०।।

Shaunaka said:

Oh blessed Suta, you are foremost among speakers. Please tell us the pious story of Bhagavatam as narrated by Bhagavan Suka. In what yuga, where, and why was this told? From whom did Vyasa get inspiration for compiling this story? His son Sukadeo, a great yogi, even minded, free from discrimination and being above worldly matters is firmly established in 'Self.' He remains aloof from society and is looked upon us madman.

Women bathing in a lake, did not cover their bodies, when nude Sukadeo passed by (while renouncing home) but covered themselves when his father Vyasa followed him. When questioned they told Vyasa, that difference between man and woman was absent in the eyes of Sukadeo, while the same existed in his eyes.

How was Sukadeo recognized by residents of 'Hastinapur' and how Parikshita had discussion with him, who kept mute? Why did the king, glorious in the line of Pandavas took to fast unto death? Please tell us all this in detail.

सूत

द्वापरे समनुप्राप्ते तृतीये युगपर्ययें ।
जातः पराशराद्योगी वासव्यां कलया हरेः ।।१४।।
स कदाचित् सरस्वत्या उपस्पृश्य जलं शुचिः ।
विविक्तदेश आसीन उदिते रविमण्डले ।।१५।।
दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा ।
सर्ववर्णाश्रमाणां यद्दध्यौ हितममोघदृक् ।।१८।।
धृतव्रतेन हि मया छन्दांसि गुरवोऽग्नयः ।
मानिता निर्व्यलीकेन गृहीतं चानुशासनम् ।।२८।।
भारतव्यपदेशेन ह्याम्नायार्थश्च दर्शितः ।
दृश्यते यत्र धर्मादि स्त्रीशूद्राभिरप्युत ।।२९।।
तथापि वत मे दैह्यो ह्यात्माचैवात्मना विभुः ।
असंपन्न इवाभाति ब्रह्मवर्चस्यसत्तमः ।।३०।।
तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः ।
कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम् ।।

Suta said:

When the third change in Yuga, the Dwapara, came Yogi Vyas was born of Parasar and the daughter of Vasu (Satyavati), as a partial incarnation of Lord. Once after taking bath in the Saraswati river, he was sitting alone in a holy place on the bank at sunrise. He contemplated on things beneficial to all the four Varnas and their Ashramas (stages). He pondered, "With austerities and without hypocrisy I have honoured the Vedas, the preceptors and the fires. I have also practised the teachings. I have divided the Vedas into four parts for facilitating the study of the same, and further compiled Itihasas and Puranas for the benefit of common people, not sufficiently advanced to grasp the import of Vedas, under the name Mahabharata, I have elucidated the teachings of Vedas, still my soul is unhappy in spite of my attainments and purity."

When Vyasa was pondering as above, Sage Narada came to his hermitage with Veena in hand.

Chapter 5

नारद

पाराशर्य महाभाग भवतः कच्चिदात्मन ।
परितुष्यति शारीर आत्मा मानस एव वा ।।

जिज्ञासितं सुसंपन्नमपि ते महदद्भुतम् ।
कृतवान् भारतं यस्त्वं सर्वार्थपरिवृंहितम् ।।३।।
जिज्ञासितमधीतं च ब्रह्म यत्तत् सनातनम्, ।
अथापि शोचस्यात्मानमकृतार्थ इव प्रभो ।।४।।

Narada said:

Oh Vyasa, is your body and soul satisfied with what you do and think? You must have fulfilled your desire (for knowledge) by composing Bharat in which all the four पुरुषार्थ, (धर्म, अर्थ, काम मोक्ष) things to be achieved, are fully dealt with. You have given deep consideration to the eternal Reality and realized the same. In spite of this, my Lord, you look gloomy as if you have not achieved anything.

व्यास

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।
तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वाऽऽत्मभवात्मभूतम् ।।५।।

Vyasa said:

I do have all what you have said; still my soul is not satisfied. I therefore ask of you son of self-born (ब्रह्म) its imperceptible cause, too difficult for me to understand.

नारद

भवतानुदितप्रायं यशो भगवतोमलम् ।
येनैवासौ न तुष्येत मन्ये तद्दर्शनं खिलम् ।।८।।
यथा धर्मादयश्चार्था मुनिवर्यानुकीर्तिताः ।
न तथा वासुदेवस्य महिमाह्यनुवर्णितः ।।९।।
तद्वाग्विसर्गो जनताघविप्लवो यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।
नामान्यनन्तस्य यशोङ्कितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः ।।११।।
अथो महाभाग भवानमोघदृक् शुचिश्रवाः सत्यरतो धृतव्रतः ।
उरुक्रमस्याखिलबन्धमुक्तये समाधिनानुस्मर तद्विचेष्टितम् ।।१३।।
एतत् संसूचितं ब्रह्मस्तापत्रयचिकित्सितम् ।
यदीश्वरे भगवति कर्म ब्रह्मणि भावितम् ।।३२।।
आमयो यश्च भूतानां जायते येन सुव्रत ।
तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् ।।३३।।
एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः ।
त एवात्मविनाशाय कल्पन्ते कल्पिताः परे ।।३४।।

Narada said:

That philosophy whereby the Lord would not be satisfied is useless. You have not described the glory and greatness of Lord Vasudev, Oh great sage, as you have done Dharma, etc. Narration of Lord's doings, though faulty in each verse, washes away the sins of the people. Therefore, good people listen, sing and tell others the stories about the Lord full of His doings (Leela).

Hence, Oh Vyasa of pure fame and correct insight, truthful and austere, recapitulate in samadhi, the doings of Lord, who covers the universe with wide strides, for the release from all bondage.

Oh Brahman! I have told you that the unfailing remedy for the three-fold miseries is to offer our actions to the Lord Bhagavan who is master of the universe.

Oh well disciplined one! That object which produces disease in beings, can be turned into cure to the same disease. Similarly all actions of men lead only to re-births; but when offered to Lord, they meet with self-destruction.

Chapter 6

In this chapter Narada gives details of his past life and states that in the previous life he was devoted to Lord and that he is continuing the same in this life. After giving advice to Vyasa he departs with Veena in his hand.

Chapter 7

शौनक

निर्गते नारदे सूत भगवान् वादरायणः ।
श्रुतवांस्तदभिप्रेतं ततः किमकरोद्विभुः ॥१॥

Shaunaka said:

Suta, what did Vyasa do after hearing Narada's advice?

सूत

तस्मिन् स्व आश्रमे व्यासो वदरीषण्डमण्डिते ।
आसीनोऽप उपस्पृश्य प्रणिदध्यौ मनः स्वयम् ॥३॥

स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम् ।
शुकमध्यापयामास निवृत्तिनिरतं मुनिः ॥८॥

Suta said:

Vyasa, sat in his hermitage, touched water, went into Samadhi. He had a clear vision of Almighty and His Maya. After this he composed Bhagawat and taught the same to his son Sukadeo.

Chepter 8 to 15

These chapters contain a portion of story of Mahabharata from end of war between Kaorawas and Pandawas up to installation of Parikshit as King.

Chapter 16

King Yudhistira installed his grandson Parikshit on throne and went towards Himalaya with his brothers and Draupadi. As per practice with Kings in old days, Parikshit invaded the neighbouring Kings and subdued them.

Chapter 17

The King subdued Kali and established Dharma on earth.

विशेषतो धर्मशीलो राजा लोकपतिर्गुरुः ॥४१॥
वृषस्य नष्टांस्त्रीन् पादान् स्तपः शौचं दयामिति ।
प्रतिसंदध आश्वास्य महीं च समवर्धयत् ॥४२॥

Extremely righteous, the King, lord and teacher of the world, restored to Dharma its three lost feet, penance, purity and compassion, and brought prosperity on earth.

Chapter 18

एकदा धनुरुद्यम्य विचरन् मृगयां वने ।
मृगाननुगतः श्रान्तः क्षुधितस्तृषितो भृशम् ॥२४॥
जलाशयमचक्षाणः प्रविवेश तमाश्रमम् ।
ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ॥२५॥

विप्रकीर्णजटाच्छन्नं रौरवेणाजिनेन च ।
विशुष्यत्तालुरुदकं तथाभूतमयाचत ॥२७॥
अलब्धतृणभूम्यादि रसं प्राप्तार्घ्यसूनृतः ।
अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥२८॥

Once he went hunting with his bow in the forest and, pursuing animals, he got tired, hungry and very thirsty. Being unable to find any lake, he entered an Ashrama nearby and saw a hermit sitting with closed eyes and calm. With his throat parched, he asked for water, of the Sage sitting as above. Not receiving a kind word of welcome, worship or seat the king considered it as insult and got enraged.

अभूतपूर्वः सहसा क्षुत्तृड्भ्यामर्दितात्मनः ।
ब्राह्मणं प्रत्यभूत् ब्रह्मन् मत्सरो मन्युरेव च ॥२९॥

In him, afflicted with thirst and hunger, arose all of a sudden hatred towards Brahmin, never experienced before.

स तु ब्रह्मऋषेरंसे गतासुमुरगं रुषा ।
विनिर्गच्छन् धनुष्कोट्या निधाय पुरमागमत् ॥३०॥

While departing, he put a dead serpent with the tip of his bow, on the shoulder of the Sage and returned to the city.

On hearing of this the spirited son of the Sage cursed him (King).

इति लंघितमर्यादं तक्षकः सप्तमेऽह्नि ।
दंक्ष्यति स्म कुलांगारं चोदितो मे ततद्रुहम् ॥३७॥

Instigated by me Serpent Takshaka, shall on seventh day from today, bite the wretched king, who has gone beyond all bounds and who has insulted my father.

The sage did not like this doing of his son towards king who did not deserve such a curse.

इति पुत्रकृताघेन सोऽनुतप्तो महामुनिः ।
स्वयं विप्रकृतो राज्ञा नैवाघं तदचिन्तयत् ॥४९॥
प्रायशः साधवो लोके परैर्द्वन्द्वेषु योजिताः ।
न व्यथन्ति न हृष्यन्ति यत आत्मागुणाश्रयः ॥५०॥

The sage was greatly repentent for what his son had done,

as he did not mind the insult done to him by the King. This is natural with great souls. They do not get afflicted by pleasure and pain, when subjected to pleasant or unpleasant actions by the people, because nature of soul is above these (गुण) Gunas.

Chapter 19

The King on reaching his palace realized his mistake, and calmly submitted himself to the curse. Then renouncing this as well as the other world took to the feet of Lord Krishna and sat on the bank of the celestial river, vowing to fast upto death. There came a number of Sages and the King acquainted them with what he intended to do. By chance Shukadeo, son of Vyasa came there.

The King duly worshipped him and asked.

अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् ।
पुरुषस्येह यत्कार्यं म्रियमाणस्य सर्वथा ।।३७।।
यच्छ्रोतव्यमथो जाप्यं यत्कर्तव्यं नृभिः प्रभोः ।
स्मर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ।।३८।।

Oh Lord! you are the greatest of Yogis and therefore I ask of you the highest ideal of life and ways of achieving the same by men on death bed. What should people hear, contemplate, remember at approach of death. Please tell me all this, as also what I should not do.

एवमाभाषितः पृष्टः स राज्ञा श्लक्ष्णया गिरा ।
प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ।।४०।।

So requested by King in pleasant words Bhagawan Suhkadev answered.

SKANDA TWO

Chapter 1

श्री शुक

वरीयानेष ते प्रश्नः कृतो लोकहितं नृप।
आत्मवित्सम्मतः पुंसां श्रोतव्यादिषु यः परः॥१॥
श्रोतव्यादीनि राजेन्द्र नृणां सन्ति सहस्रशः
अपश्यतामात्मतत्त्वं गृहेषु गृहमेधिनाम्॥२॥
निद्रया ह्रियते नक्तं व्यवायेन च वा वयः।
दिवा चार्थेहया राजन् कुटुंबभरणेन वा॥३॥
देहापत्यकलत्रादिष्वात्मसैन्येष्वसत्स्वपि।
तेषां प्रमत्तो निधनं पश्यन्नपि न पश्यति॥४॥
तस्मात् भारत सर्वात्मा भगवान् हरिरीश्वरः।
श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यश्चेच्छताभयम्॥५॥
एतावान् सांख्ययोगाभ्यां स्वधर्मपरिनिष्ठया।
जन्मलाभः परः पुंसां अन्ते नारायणस्मृतिः॥६॥
प्रायेण मुनयो राजन् निवृत्ता विधिषेधतः।
नैर्गण्यस्था रमन्ते स्म गुणानुकथने हरेः॥७॥
इदं भागवतं नाम पुराणं ब्रह्मसम्मितम्।
अधीतवान् द्वापरादौ पितुर्द्वैपायनादहम्॥८॥

Shri Shuka said:

Oh King! you have asked an excellent question, for this will do good to people in general. Oh great King, there are thousands of things to be heard, etc., by those householders, who have not realized their self. They spend their lives uselessly. Nights are spent either in sleep or sexual intercourse, and days in struggling for maintenance of their families. The closest associates, such as body, children, wife, etc., are transitory. Still one

is entangled in these unreal things and does not rise above ignorance, though one experiences separation from these by death etc. Therefore Oh, Bharat, one who wants to attain a fearless state, should hear about and remember All-powerful Lord, residing in the hearts of all beings, and sing his glories. The highest gain of life, to be achieved by practising paths of knowledge, devotion and selfless work (ज्ञान, भक्ति, स्वधर्माचरण), is to reach a stage in which Narayan's remembrance is ensured at the time of death. Generally sages, firmly established in self, and who have transgressed the limits of rituals, enjoy in singing and narrating the stories about Lord. I have learnt from my father this Bhagawat Purana equal to Vedas, in the end of Dwapara Yuga.

तदहं तेऽभिधास्यामि महापौरुषिको भवान् ।
यस्य श्रद्दधतामाशु स्यान्मुकुन्दे मतिः सती ॥१०॥

I shall narrate the same to you, a great devotee of Lord. Firm believer gets quickly established in Lord.

A former King, Khatwanga by name achieved realization in two hours. You have yet seven days to live and you should therefore concentrate on things, which give eternal bliss. When the end comes near, one should lay aside fear and cut with the sword of detachment, one's love for body and things associated with it, such as wife, progeny, wealth etc. One should leave home and make his residence in some pure place and there one should engage oneself in worship, meditation etc.

After this Shukadeo instructs the King in concentration on the physical body of Lord, appearing as universe—

Chapter 2, 3 & 4 are devoted to the same subject. Shukadeo told the King that the 'Virat Swarup' of Lord was explained to Brahma by Narayan Himself. Brahma further acquainted Narada of this as per his request.

Chapter 5 & 6 describe 'Virat Swarup' and the manifestation of this world from Bhagavan, Controller of 'Maya'.

Chapter 7 & 8 deal with various incarnations of Lord and His Leela (doings) in those incarnations. King Parikshita requested Shukadeo to narrate the doings of Lord in detail and Shukadeo, pleased with him, narrated Bhagavat Puran, equal to Vedas.

Chapter 9

This chapter deals with the creation of the world by Brahma and contains (चतुः श्लोकी भागवत) essence of knowledge in four stanzas. The stanzas are very important.

आत्ममायामृते राजन् परस्यानुभवात्मनः।
न घटेतार्थसंबंधः स्वप्नद्रष्टुरिवांजसा ॥१॥
वहुरूप इवाभाति मायया वहुरूपया।
रममाणो गुणेष्वस्या ममाहमिति मन्यते ॥२॥
यर्हि वाव महिम्नि स्वे परस्मिन् कालमाययोः।
रमेत गतसंमोहस्त्यक्त्वोदास्ते तदोभयम् ॥३॥
आत्मतत्त्वविशुद्धयर्थं यदाह भगवानृतम्।
ब्रह्मणे दर्शयन् रूपमव्यलीकव्रतादृतः ॥४॥

Oh King, just as in dream the seer has no connection with objects seen, the Atman experiencer of state beyond body etc., has no connection with worldly objects. Atma takes different states under influence of Maya and when it starts enjoying three gunas of Maya gets in the idea of I and mine. But when it establishes itself in its real nature beyond Maya and time (काल), it leaves the ideas of I and mine, becomes indifferent and goes beyond the sway of three Gunas (गुणातीत) Bhagavan, pleased with fraudless penance of Brahma, showed His real swarup to him, and made him acquainted with Reality.

स आदिदेवो जगतां परो गुरुः स्वधिष्ण्यमास्थाय सिसृक्षयैक्षत।
तां नाध्यगच्छद्दृशमत्रसम्मतां प्रपंचनिर्माणविधिर्यया भवेत् ॥५॥

The great master of three worlds and the first God Brahma, sitting on his lotus seat began to think as to how the world should be created. He could not get the (ज्ञान दृष्टि) spiritual insight for creating the world. He thought and thought over this but could not understand the way for creation of the world. He then heard words (तप, तप) 'Do penance, do penance'. He tried to find out the source of the words, with no success. He then practised penance for one thousand Divine years. Narayan was pleased with him. Narayan explained to him the way of doing creation from time to time (in each Yuga) without getting involved in it.

Then follows the essence of spiritual knowledge in four stanzas चतुः श्लोकी भागवत

अहमेवासमेवाग्रे नान्यद्यत् सदसत्परम् ।
पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥३२॥
ऋतेर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि ।
तद्विद्यादात्मनो मायां यथाऽऽभासो यथा तमः ॥३३॥
यथा महान्ति भूतानि भूतेपूच्चावचेष्वनु ।
प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहम् ॥३४॥
एतावदेव जिज्ञास्यं तत्वजिज्ञासुनाऽऽत्मनः ।
अन्वयव्यतिरेकाभ्यां यत्स्यात् सर्वत्र सर्वदा ॥३५॥

Before creation I existed everywhere. There was nothing either visible or invisible. (स्थूल and सूक्ष्म) nor anything beyond that. After dissolution of world (प्रलय) I alone remain after dissolution of world. I exist where there is no creation and what appears as creation is nothing but me. Appearance of objects, though non-existent, as real is due to their background of Reality. This is Maya.

Just as the five elements (पृथ्वी, आप, तेज, वायु, आकाश) comprising bodies of objects, (both animate and inanimate) appear as entering the bodies, though they do not enter bodies because these elements existed even before them, I appear to have entered the bodies as 'Atma' through delusion, as there is no other thing besides me.

What is to be realized is that I am all pervading by methods of (अन्वय and व्यतिरेक) analysis and synthesis, as for example:

Ornaments are nothing but gold. Different names and forms gre superimposed on gold the only reality behind names and forms. Similarly, the Reality is one Brahman and the world with a variety of objects is superimposed on the Reality.

Chapter 10 gives the ten subjects dealt within Bhagavat. (as indicated in the introductory chapter).

SKANDA THREE

Chapter 1

Vidurji used to tell King Dhritarastra, that his sons always misbehaved towards Pandavas, and that he not only tolerated their doings, but went even to the extent of encouraging them in their evil actions. He further stated that in his own interest, he should act as advised by Lord Krishna and abandon Duryodhana. Duryodhana got enraged by this advice of Vidura and said:

क एनमत्रोपजुहाव जिह्मं दास्याः सुतं यद्बलिनैव पुष्टः ।
तस्मिन् प्रदीपः परकृत्य आस्ते निर्वास्य तामाशु पुराच्छ्वसानः ।।१५।।
स इत्थमत्युल्बणकर्णबाणैर्भ्रातुः पुरो मर्मसु ताडितोऽपि ।
स्वयं धनुर्द्वारि निधाय मायां गतव्यथोऽयादुरु मानयानः ।।१६।।

Oh, who has carried this crooked, maid servant's son here? He is espousing the cause of our enemies though fed by us. Short of killing, drive him away from our territory.

Vidurji, thus insulted, in the presence of his brother (Dhritarastra) by harsh words considered all this as 'Maya' of Lord, kept down his bow at the door of palace and went out of Hastinapura.

Chapters 2 & 3

Wandering from one holy place to another, Vidura reached Prabhasa where he met Udhava. Vidura was very glad at this meeting of a Lord's devotee, and inquired of him the well being of Lord Krishna and others. Udhava was deeply touched and acquainted Vidura with the destruction of Yadavas and departure to Vaikuntha of Bhagavan Krishna. He further told Vidura

that the Lord had ordered him to go to Badrinath for practising penance.

Chapter 4

When asked for advice about Reality (ब्रह्मज्ञान .उपदेश) by Vidura, Udhava told him that Lord Krishna has ordered Sage 'Maitreya', who was near Lord at the time of His departure, to impart ज्ञानोपदेश to Vidura. He should therefore see Maitreya at his Ashrama at Hardwar.

Chapters 5 & 6

विदुर

सुखाय कर्माणि करोति लोको न तैः सुखं वान्यदुपारमं वा ।
विन्देत भूयस्तत एव दुःखं यदत्र युक्तं भगवान् वेदन्नः ।।२।।
जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य ।।३।।
तत्साधुवर्यादिश वर्त्म शं नः संराधितो भगवान् येन पुंसाम् ।
हृदि स्थितो यच्छति भक्तिपूते ज्ञानं सतत्वाधिगमं पुराणम् ।।४।।
करोति कर्माणि कृतावतारो यान्यात्मतंत्रो भगवांस्त्र्यधीशः ।
यथा ससर्जाग्र इदं निरीहः संस्थाप्य वृत्तिं जगतो विधत्ते ।।५।।

Vidura asks Maitreya:

Men, in this world, engage themselves in various activities to get pleasure. The result however is neither pleasure nor removal of pain. On the contrary there is increase in pain. In such circumstances what is the proper thing for men to do? Great devotees of the Lord, like you, wander over the surface of earth for alleviating miseries of the people who have turned their faces away from God.

Oh great Soul, please therefore advise us of (साधना) religious practises, which will lead us to realization of Lord, residing in the hearts of all beings purified by devotion. Similarly enlighten us of the doings (लीला) of Bhagavan in various incarnations, and the method of creation of worlds.

मैत्रेय

साधु पृष्टं त्वया साधो लोकान् साध्वनुगृह्णता ।
कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजात्मनः ।।१८।।

Maitreya said:

You have asked good question indeed, leading to welfare of people. You are established in God. This will however increase your reputation in world. Now I describe you the doings (लीला) of Lord, played by Him with the assistance of His power (योगमाया):

भगवानेक आसेदमग्र आत्माऽऽत्मनां विभुः ।
आत्मेच्छानुगतावात्मा नानामत्युपलक्षणः ॥२३॥
सा वा एतस्य संद्रष्टुः शक्तिः सदसदात्मिका ।
माया नाम महाभाग ययेदं निर्ममे विभुः ॥२५॥

In the beginning of the universe; there was the Lord alone (soul of souls). All multiplicity was He. He wanted to be alone. Further there was 'Maya' His power, who creates this world acting as link between the Seer and the Seen (द्रष्टा-दृश्य)

In the rest of the Chapters, creation of Virat Swarup is detailed.

Chapters 7, 8 & 9

In the beginning, before creation of universe, this world was sub-merged in water and the Lord with his power (शक्ति) Maya was lying on bed of serpants, with eyes half closed. Just as fire resides in wood, with its power of burning etc., so the Lord was lying in water with His power (योगमाया) pregnant with the minute seeds of all the beings. His कालशक्ति however was active to remind Him of ripe time for manifecation of world. After lapse of 1000 चतुर्युगाऽ, when the Lord thought of creation, a lotus came out from His navel. Brahmaji was sitting on this lotus. Brahma was at a loss to know as to what he should do. He prayed to Lord. Being pleased with the prayers, He gave the knowledge needed for creation of world to Brahma.

Chapters 10 & 11

विरिञ्चोऽपि तथा चक्रे दिव्यं वर्ष शतं तपः ।
आत्मन्यात्मानमावेश्य यदाह भगवानजः ॥४॥

As instructed, Brahma meditated for hundred divine years and created the ten fold universe as it existed before —

1st stage—महत्तत्त्व Disturbance in equlibrium of Satwa, Rajas and Tama residing naturally in प्रकृति, at the instigation of Lord.

2nd stage—अहंकार (Egoism). From this are created five main elements, five ज्ञानेन्द्रिय and five कर्मेन्द्रिय (elements for knowledge and work).

3rd stage—भूतसर्ग (organs) Fine elements of (पृथ्वी, अप, तेज, वायु, आकाश), तन्मात्रा.

4th stage—इन्द्रियां (organs equipped with powers of knowledge and action).

5th stage—देवतालोक Product of satvic ego presiding deities of organs.

6th stage—अविद्या Ignorance which Envelops and creates delusion in बुद्धि.

7th stage—प्रधानवैकृत Vegetation.

8th stage—तिर्यग् योनि Beasts and Birds.

9th stage—मनुष्य योनि Human beings.

10th stage—देवता, पितर, असुर, गंधर्व, अप्सरा etc.

In these chapters detailed description of Kala, manvatara etc. is given.

Chapter 12

Brahmaji then created तामसी स्रष्टी consisting of अविद्या. Not being satisfied with this, he contemplated on God, with pure mind, and produced four sages (सनक सनन्दन सनातन and सनत्कुमार). Brahmaji asked them to create प्रजा. They were however not agreeable to this idea, since they were dedicated to renunciation. After this Brahmaji produced ten sages from various parts of his body. (मरीचि, अत्रि, अंगिरा, पुलस्त्य, पुलह, क्रतुः भृगु, वशिष्ट, दक्ष, नारद). Thereafter he created धर्म, अधर्म, काम, क्रोध, लोभ, सरस्वती, समुद्र, निऋंती. Thus the whole world was created by him. Finally he created a man and a woman (मनुशतरूपा). From them were created human beings. King Manu had two sons. प्रियव्रत, उत्तानपाद and three daughters आकृति, देवहूति, प्रसूती.

Chapters 14 to 19

In these chapters the story of हिरण्याक्ष and हिरण्यकशिपु is given

and the Boar incarnation of Lord is described

Two attendants of Lord Jaya and Vijaya insulted Sanat Kumar, by not allowing him to go to see the Lord, sleeping on serpant bed. As a result, they were cursed to be born as demons on earth three times. On their expressing sincere repentence, they were comforted by the boon of meeting death at the hands of Lord in all the three births.

Diti daughter of Yaksha and wife of Sage Kashyapa, overcome by passion, requested her husband for conjugal union on one evening, a most inauspicious time for such action. She was asked by her husband to wait. She however was not in a mood to wait and Kashyapa, her husband complied with her request. He further said, that since the time was very bad, she would give birth to two demons who would terrorize the whole earth. On her repenting for her act, she was consoled by Kashyapa by saying that both her sons would meet death at the hands of Lord, and that a son would be born to the younger of the two, who would be a foremost devotee of Lord.

Lord had to incarnate Himself as boar to kill Hiranyaksha and rescue the earth carried by him to deep sea.

Chapter 20

In this chapter description of various creations of Brahma is given.

Chapters 21 & 22

Kardamji's penance and granting of boon to him by Lord.

प्रजाः सृजेति भगवान् कर्दमो ब्रह्मणोदितः ।
सरस्वत्यां तपस्तेपे सहस्राणां समा दश ।।६।।
ततः समाधियुक्तेन क्रियायोगेन कर्दमः ।
सम्प्रपेदे हरिं भक्त्या प्रपन्नवरदाशुषम् ।।७।।

At the behest of Brahma for procreation of human beings, Bhagawan Kardama, practised penance on the banks of Sarswati for ten thousand years. There he worshipped the Lord, giver of boons to His devotees, with concentrated mind and outward implements (such is flowers etc.)

तावत्प्रसन्नो भगवान् पुष्कराक्षः कृते युगे ।
दर्शयामास तं क्षत्तः शाब्दं ब्रह्म दधद्वपु ।।८।।

Being pleased (with the penance of Kardama) the lotus-eyed Lord Hari, in Kruta yuga, showed him His form, product of word Brahma, and said.

भगवान्

प्रजापतिसुतः सम्राट् मनुर्विख्यात मंगलः ।
आयास्यति दिदृक्षुस्त्वां परश्वो धर्म कोविदः ।।२५।।
आत्मजामसितापांगीं वयःशीलगुणान्विताम् ।
मृगयन्तीं पतिं दास्यत्यनुरूपाय ते प्रभो ।।२७।।

Bhagavan said

Oh great master! King Manu, son of the creator, well versed in Dharma, will come to you day after tomorrow with his Queen Satroopa and offer to you his daughter in marriage. She is in search of husband. She is beautiful, young, endowed with good qualities and has blackish eyes.

सहाहं स्वांशकलया त्वद्वीर्येण महामुने ।
तव क्षेत्रे देवहूत्यां प्रणेष्ये तत्त्वसंहिताम् ।।३२।।

Great sage! partially manifesting Myself through your वीर्य (energy) in the wife Devahuti I shall found a system of philosophy.

अथ सम्प्रस्थिते शुक्ले कर्दमो भगवानृषिः ।
आस्ते स्म विन्दुसरसि तं कालं प्रतिपालयन् ।।३५।।
मनुः स्यन्दनमास्थाय शातकौम्भपरिच्छदम् ।
आरोप्य स्वां दुहितरं सभार्यः पर्यटन्महीम् ।।३६।।
तस्मिन् सुधन्वन्नहनि भगवान् यत्समादिशत् ।
उपायादाश्रमपदं मुनेः शान्तव्रतस्य तत् ।।३७।।

Then after the Pure Being (हरि) had disappeared, Bhagavan Kardama sage, stayed at Bindusar lake, awaiting the time (of arrival of Manu). Manu came to the hermitage of Sage, wedded to calmness, in a golden chariot, accompanied with his Queen and daughter.

मनु

प्रियव्रतोत्तानपदोः स्वसेयं दुहिता मम ।
अन्विछति पतिं युक्तं वयःशीलगुणादिभिः ॥६॥

Manu said:

This daughter of mine, sister of Priyavrata and Uttanapad, is anxious to have a husband suitable to her in age, merits, family etc. Oh venerable Sage, I consider you the most suitable husband for her. I learn that your celebrate condition is for a limited time. Therefore I offer her in marriage to you. Please be good enough to give consent.

कर्दम

वाढमुद्वोढुकामोऽहमप्रत्ता च तवात्मजा ।
आवयोरनुरूपोऽसावाद्यो वैवाहिको विधिः ॥१५॥

Kardam said:

Well, I am desirous of marriage and your daughter is not yet given in marriage to anyone. It is therefore desirable to have the marriage done according to the first method

सोऽनु ज्ञात्वा व्यवसितं महिष्या दुहितुः स्फुटम् ।
तस्मै गुणगणाढ्याय ददौ तुल्यां प्रहर्षितः ॥२२॥

After ascertaining clearly the views of his Queen and daughter, the king gave his daughter in marriage, with great delight, to the Sage rich with multitude of merits. The daughter also was equally meritorious.

Chapter 24

Describes the divine enjoyments of Kardama and Devahuti in palaces and gardens created by Kardama through his spiritual power. After some years, Devahuti gave birth simultaneously to nine daughters. Kardamaji wanted to go to forest for further penance immediately after the birth of daughters. Devahuti however persuaded him to stay at home till the daughters got married and she was well advanced in spiritual knowledge (ब्रह्मज्ञान)

तस्यां वहुतिथे काले भगवान्मधुसूदनः।
कार्दमं वीर्यमापन्नो यज्ञेऽग्निरिव दारुणि ॥६॥

Kardama, remembering the boon of Lord to incarnate Himself as his son, consented to Devahuti's request and stayed at home.

Birth of Kapildeo.

After a long time the Lord, killer of Madhu demon, was born from Kardam's power (वीर्य) as fire from wood.

At the time of birth of Lord, there prevailed joyous atmosphere everywhere. Musical notes filled the sky, Gandharvas started singing and celescial nymphs (अप्सरा) danced. Flowers were showered from sky. Brahmaji came to Kardam's hermitage with Sages Marichi and others. All of them sang prayers to the Lord. Kardama gave his nine daughters in marriage to nine suitable Sages from the gathering. After this all of them departed to their respective abodes, together with newly wedded daughters.

स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षभम्।
विविक्त उपसंगम्य प्रणम्य समभाषत् ॥२६॥

Kardama knowing his son as God incarnate went near him in solitude, bowed to him and said:

कर्दम

परं प्रधानं पुरुषं महान्तं कालं कविं त्रिवृतं लोकपालम्।
आत्मानुभूत्यानुगत प्रपंचं स्वच्छन्दशक्ति कपिलं प्रपद्ये ॥३३॥
आ स्माभिपृच्छेऽद्य पतिं प्रजानां त्वयावतीर्णर्ण उताप्तकामः।
परिव्रजत्पदवीमास्थितोऽहं चरिष्ये त्वां हृदि युंजन् विशोकः ॥३४॥

Kardam said:

Oh Lord, you are the Reality (परब्रह्म). All powers reside in you. You are spirit and matter, as well as three-fold ego. You have manifested yourself as worlds and their protectors. I take refuge in Kapil, whose power is dependent on Himself alone.

By your grace I am freed from all the three debts, and all my desires are fulfilled. Now with your permission, I want to take to the path of sanyasin and move about bereft of sorrow and heart fixed on you. Please allow me to do so.

श्री भगवान् कपिल

मया प्रोक्तं हि लोकस्य प्रमाणं सत्यलौकिके ।
अथाजनि मया तुभ्यं यदवोचमृतं मुने ।।३५।।
एतन्मे जन्म लोकेऽस्मिन्मुमुक्षूणां दुराशयात् ।
प्रसंख्यानाय तत्त्वानां सम्मतायात्मदर्शने ।।३६।।
एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा ।
तं प्रवर्तयितुं देहमिमं विद्धि मया भृतम् ।।३७।।
गच्छ कामं मयाऽऽपृष्टो मयि संन्यस्तकर्मणा ।
जित्वा सुदुर्जयं मृत्युममृतत्वाय मां भज ।।३८।।
मामात्मानं स्वयंज्योतिः सर्वभूतगुहाशयम् ।
आत्मन्येवात्मनावीक्ष्य विशोकोऽभयमृच्छसि ।।३९।।
मात्र आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम् ।
वितरिष्ये यया चासौ भयं चातितरिष्यति ।।४०।।

Shri Bhagavan Kapil said:

Oh sage, my dictates are binding on people for (welfare) this as well as other world. I have therefore, incarnated myself as promised. This incarnation of mine is for guiding people desirous of getting free from subtle bodies to salvation, by giving details of Prakriti etc. This Secret path for realizing the self has been lost for a long time. Know that this body is taken by Me to restore it. Go as you please, permitted by Me. You should offer all your actions unto Me, conquer the invincible death and take refuge in Me for immortality. I am self-illuminated and reside in the heart of all beings. Therefore no sooner you realize Me, you shall rise above fear and sorrow and thus attain bliss.

मैत्रेय

एवं समुदितस्तेन कपिलेन प्रजापतिः ।
दक्षिणीकृत्य तं प्रीतो वनमेव जगाम ह ।।४१।।

Maitreya said:

Kardama thus addressed by Kapil, went to forest with gladdened heart, after doing 'Parikrama". And there—

वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मनि ।
परेण भक्तिभावेन लब्धात्मा मुक्तबंधनः ।।४५।।

आत्मानं सर्वभूतेषु भगवन्तमवस्थितम् ।
अपश्यत्सर्वभूतानि भगवत्यपि चात्मनि ॥४६॥
इच्छाद्वेषविहीनेन सर्वत्र समचेतसा ।
भगवद्भक्तियुक्तेन प्राप्ता भगवती गतिः ॥४७॥

By great devotion to the all knowing Lord, residing in the hearts of all beings he became free of all attachments. He realized the existence of Lord in him and in all beings. Thus getting above attraction and repulsion राग द्वेष with equanimous mind full of devotion, Kardama attained the highest goal.

Chapter 25

In this chapter Bhagavan Kapil at the request of His mother describes the importance of path of devotion for realization.

मैत्रेय

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया ।
तस्मिन् विन्दुसरेऽवात्सीद् भगवान् कपिलः किल ॥५॥

Maitreya said:

On the departure of His father to forest Bhagavan Kapil, desirous of doing what was dear to His mother, lived at Bindusara.

तमासीनमकर्माणं तत्त्वग्रामाग्रदर्शनम् ।
स्वसुतं देवहूत्याह धातुः संस्मरती वचः ॥६॥

One day when Bhagavan knower of philosophy was sitting at leisure after finishing his daily routine, Devahuti, remembering the words of Brahmaji, said to her son—

देवहूति

निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्षणात् ।
येन संभाव्यमानेन प्रपन्नान्धं तमः प्रभो ॥७॥
तस्य त्वं तमसोऽन्धस्य दुष्पारस्याद्य पारगम् ।
सच्चक्षुर्जन्मनामन्ते लब्धं मे त्वदनुग्रहात् ॥८॥
य आद्यो भगवान् पुंसामीश्वरो वै भवान् किल ।
लोकस्य तमसान्धस्य चक्षुः सूर्य इवोदितः ॥९॥

अथ मे देव सम्मोहमपाक्रष्टुं त्वमर्हसि ।
योऽवग्रहोऽहंममेतीत्येतस्मिन् योजितस्त्वया ॥१०॥

Devhuti said:

Oh Lord, I am disgusted with feeding the sense organs with their food and by so doing I am merged in deep ignorance. Now I am at the end of cycles of birth and death. You should therefore release me form the boundage of 'me' and 'mine'. The boundage also is created by you, and you have come here as eyes to blind man for its removal—

भगवान् कपिल

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे ।
अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च ॥१३॥
तमिमं ते प्रवक्ष्यामि यमवोचं पुरानघे ।
ऋषीणां श्रोतुकामानां योगं सर्वांगनैपुणम् ॥१४॥

Bhagavan Kapil said:

I consider the yoga of self knowledge as the highest good for men, and that yoga which is skill in all work, I narrate to you. By (practising) this yoga, one gets over pleasure and pain. This yoga was taught by me to Sages desirous of knowing the same.

चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् ।
गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये ॥१५॥
अहंममाभिमानोत्थैः कामलोभादिभिर्मलैः ।
वीतं यदा मनः शुद्धमदुःखमसुखं समम् ॥१६॥
तदा पुरुष आत्मानं केवलं प्रकृतेः परम् ।
निरन्तरं स्वयंज्योतिरणिमानमखंडितम् ॥१७॥
ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चात्मना ।
परिपश्यत्युदासीनं प्रकृतिं च हतौजसम् ॥१८॥

Mind is the cause of bondage, as well as relaase of soul. Engrossed in material objects of enjoyment, it makes for bondage, but when embedded in the joy of spirit it leads to emancipation.

When the mind is free from desires and avarice, products of I'ness and mineness, it gets above pleasure and pain and attains equilibrium. In this stage जीव (soul) realizes the Supreme

Reality beyond प्रकृति (nature) as one without second, without distinction, self-luminous, subtle, without parts and उदासीन (unaffected). At the same time he experiences nature as powerless.

प्रसङ्गमजरं पाशमात्मन: कवयो विदु: ।
स एव साधुषु कृतो मोक्षद्वारमपावृतम् ।।२०।।
तितिक्षव: कारुणिका: सुहृद: सर्वदेहिनाम् ।
अजातशत्रव: शान्ता: साधव: साधुभूषणा: ।।२१।।
मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम् ।
मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबांधवा: ।।२२।।
मदाश्रया: कथा मृष्टा: शृण्वन्ति कथयन्ति च ।
तपन्ति विविधास्तापा नैतान्मद्गत चेतस: ।।२३।।

Attachment (to worldly objects) is considered, by wise people, as unbreakable bondage. But when that very attachment is directed towards good souls (साधु) it becomes an open gate to liberation (मोक्ष).

Those are good souls, who are forbearing, compassionate, friends to all beings, without enemies, calm, respectful to other good souls, loving Me sincerely. They leave all their relatives for My sake and dedicate all their actions to Me. They always sing My doings (लीला) and get engrossed in them, and put up with all sorts of hardships for Me, without caring for them.

त एते साधव: साध्वि सर्वसंगविवर्जिता: ।
संगस्तेष्वथ ते प्रार्थ्य: संगदोषहरा हि ते ।।२४।।
सतां प्रसंगान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायना: कथा: ।
तज्जोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ।।२५।।
भक्त्या पुमान् जातविराग ऐन्द्रियात् दृष्टश्रुतान्मद्रचनानुचिन्तया ।
चित्तस्य यत्तो ग्रहणे योगयुक्तो यतिष्यते ऋजुभिर्योगमार्गै: ।।२६।।
असेवयायं प्रकृतेर्गुणानां ज्ञानेन वैराग्यविजृम्भितेन ।
योगेन मय्यर्पितया च भक्त्या मां प्रत्यगात्मानमिहावरुन्धे ।।२७।।

You should therefore try to keep company of such people only, since they keep one away from evils born of attachment. In the assembly of holy men, one gets a chance of hearing My doings (लीला), which besides being pleasant to ear, lead to real knowledge.

Then by meditation on My creation and doings, one develops dispassion to pleasures of this and the other world, and tries to control the mind by straightforward ways such as devotion etc.

In this way abandoning all the products of Prakriti (sense objects), and getting firmly established in dispassion realize Me as his own soul.

एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः ।
तीव्रेण भक्तियोगन मनो मय्यर्पितं स्थिरम् ।।४४।।

The firm offering of the mind to Me with intense devotion, is the highest welfare to be obtained in this world.

Chapter 26

Gives description of manifestation of this world as per Sankhya philosophy.

Chapter 27

Here liberation (मोक्ष) is described as true knowledge of प्रकृति and पुरुष (Prakriti and Purusha).

Chapter 28

In this chapter the method of worship of God is given on lines of eightfold yoga as per yogashastra by sage Patanjali.

श्री भगवान्

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे ।
मनो येनैव विधिना प्रसन्नं याति सत्पथम् ।।१।।
स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् ।
दैवाल्लब्धेन संतोष आत्मविच्चरणार्चनम् ।।२।।
ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मे रतिस्तथा ।
मितमेध्यादनं शश्वद्विविक्तक्षेमसेवनम् ।।३।।
अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः ।
ब्रह्मचर्यं तपः शोचं स्वाध्यायः पुरुषार्चनम् ।।४।।
मौनं सदाऽऽसनजयः स्थैर्यं प्राणजयः शनैः ।
प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि ।।५।।

स्वधिष्ण्यानामेकदेशे मनसा प्राणधारणम् ।
वैकुंठलीलाभिध्यानं समाधानं तथात्मनः ।।६।।
एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम् ।
बुद्धया युंजीत शनकैर्जितप्राणो ह्यतन्द्रितः ।।७।।

Shri Bhagavan said:

Oh Princess (mother) now I describe to you details of (सजीव समाधि) concentration of mind on some object. Performing one's duties as best as one can, turning away from duties (धर्म) of others, contentment with one's lot as ordained by destiny, worshipping feet of self-realized souls, abstaining from doing low vulgar acts, enjoying Dharma leading to liberation (मोक्ष), eating pure food in moderation, resorting to solitude, non-injury, truthfulness, non-stealing, taking just necessary material possessions, restraint on sexual enjoyment, penance, personal purity (both inside and outside), study of scriptures, worshipping God, control on speech, adaptness on posture (आसनजय), control on प्राण, control of senses from their objects by mind, concentration of energy (प्राण) at some fixed point in body with mind, reflection on doings (लीला) of God. Keeping equilibrium of mind, by these and such other ways mind casts off its impurity.

Further throughout this chapter, the method of concentrating mind on God is detailed.

Chapter 29

This chapter deals with path of devotion.

देवहूति

यथा सांख्येषु कथितं यन्मूलं तत्प्रचक्षते ।
भक्तियोगस्य मे मार्गं बूहि विस्तरशः प्रभो ।।२।।

Devhuti said:

Oh Lord! please describe the path of devotion which according to Sankhya philosophy leads to knowledge of Purusha and Prakriti followed by liberation.

श्री भगवान्

अभिसंधाय यो हिंसां दंभं मात्सर्यमेव वा ।
संरम्भी भिन्नदृग्भावं मयि कुर्यात्स तामसः ।।८।।

विषयानभिसंधाय यश ऐश्वर्यमेव वा।
अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः॥९॥
कर्मनिर्हारमुद्दिष्य परस्मिन् वा तदर्पणम्।
यजेद्यष्टव्यमिति वा पृथग्भावः स सात्विकः॥१०॥

Shri Bhagavan said:

In the above three stanzas तामस (ignorant) राजस (Active for gain) सात्त्विक (pure) devotees are described. Tamas devotees are impelled by tendency of harming others, pride and malice. Rajas devotees are after enjoyment, fame and riches, while satwik devotees love God out of duty. All these devotees differentiate themselves from other people and have come in lower category.

Real devotees do not see difference anywhere and are therefore very dear to me.

मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये।
मनोगतिरविच्छिन्ना यथा गंगाम्भसोऽम्बुधौ॥११॥
लक्षणं भक्तियोगस्य निर्गुणस्य ह्यु दाहृतम्।
अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे॥१२॥

Just as the flow of water of the Ganga goes to sea, my perfect devotee, who sees no differentiation anywhere, and loves me for my own sake constantly without any desire is a real devotee.

अहं सर्वेषु भूतेषु भूतात्माऽवस्थितःसदा।
तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम्॥२१॥
यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम्।
हित्वाऽर्चां भजते मौढ्याद्भस्मन्येव जुहोति सः॥२२॥
द्विषतः परकाये मां मानिनो भिन्नदर्शिनः।
भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति॥२३॥
अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयाऽनघे।
नैव तुष्येऽर्चितोऽर्चायां भूतग्रामवमानिनः॥२४॥
अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत्।
यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम्॥२५॥
आत्मनश्च परस्यापि यः करोत्यन्तरोदरम्।
तस्य भिन्नदृशो मृत्युर्विदधे भयमुल्वणम्॥२६॥

अथ मां सर्वभूतेषु भूतात्मानं तक्कालयम् ।
अर्हयेद्दानमानाभ्यां मैत्र्याभिन्नेन चक्षुषा ॥२७॥

Mortal being, ignoring Me the soul of all and always present in them (in heart), performs image worship; which is mockery.

He who ignoring Me, present as soul and master in all beings, worships an image does really through his stupidity pours, (offerings) in ashes (useless act). Mind of person who hates me residing in the heart of other beings, is conceited, differentiates, and is inimical to other beings, does not attain peace.

Oh, sinless one! I am not satisfied with worship of my image with rituals, product of various materials (for worship such as flowers etc.) by one who treats other beings with disrespect.

Performing one's duties, one should worship Me, the Master, in images etc. till one does not realize Me in one's heart and in the hearts of all beings.

One who sees even a slight difference between one's soul and (परमात्मा) universal soul has to experience fear of birth and death ordained by me.

Therefore, one should honour with gifts and respect friendliness and non-differentiating eye, Me, the soul of all beings, who are my temples.

मनसैतानि भूतानि प्रणमेद्बहु मानयन् ।
ईश्वरो जीवकलया प्रविष्टो भगवानिति ॥३४॥

One should bow by mind to all beings with respect, knowing that God has entered them all as His (अंश) finite part.

Chapter 30

This chapter describes degeneration caused by Lord for persons fully engrossed in material pleasures.

Chapter 31

Deals with the detail of soul about to be born as human being. In the womb of mother, the soul in sixth month remembers all the previous births and prays to God for deliverance and promises that he would never forget Him again. However

after coming out of mother's womb, he forgets, everything and gradually gets involved in family and worldly attachments.

Chapter 32

Describes the two paths of light and darkness, followed by soul after death (of body). Further the importance of path of devotion (भक्ति मार्ग) is stated.

Chapter 33

Concludes the advice of Bhagavan Kapil to his mother.

श्रद्धत्स्वैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः ।
येन मामभवं याया मृत्युमृच्छन्त्यतद्विदः ।।११।।
इति प्रदर्श्य भगवान्सतीं तामात्मनो गतिम् ।
स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ।।१२।।
सा चापि तनयोक्तेन योगादेशेन योगयुक् ।
तस्मिन्नाश्रम आपीडे सरस्वत्याः समाहिता ।।१३।।
कपिलोऽपि महायोगी भगवान् पितुराश्रमात् ।
मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ ।।३३।।

Believe in what I have told you. Self-realised souls have followed the same path. You will (by following this advice) attain Me. Others will continue in the grip of cycles of birth and death.

Showing thus His path to that virtuous woman, Bhagvan Kapil, permitted by mother fully engrossed in philosophy, departed from there. She also, following the advice given by her son got Samadhi in her hermitage on the banks of Saraswati.

The great yogi Bhagavan Kapil, getting out of hermitage of His father went away in north-east direction.

SKANDA FOUR

Chapter 1

In this and the following Chapters the dynasties of daughters of Manu (first king) are described.

मनोस्तु शतरूपायां तिस्रः कन्या च जज्ञिरे।
आकूतिर्देवहूतिश्च प्रसूतिरिति विश्रुताः ॥१॥
आकूतिं रुचये प्रादादपि भ्रातृमतीं नृपः।
पुत्रिकाधर्ममाश्रित्य शतरूपानुमोदितः ॥२॥

Manu begot three daughters from his wife Satrupa. They were known as Akuti, Devahuti and Prasuti. Akuti was married, with the consent of Satrupa, to Ruchi according to पुत्रि का धर्म, though she had brothers.

N. B.—under पुत्रि का धर्म, the first son is to be handed over to the father by the daughter.

Akuti gave birth to twins, one son and one daughter. The son was Bhagavan Vishnu and the daughter Dakshina was Laxmi incarnate. Manu, as per agreement, brought Vishnu to his house and left Laxmi for his son-in-law. In due course of time Vishnu and Dakshina got married as both of them are ever inseparable.

Second daughter Devahuti, as stated before, gave birth to nine daughters who were married to different Rishies.

Third daughter Prasuti was married to Daksha Prajapati. One of her daughters was Sati, who was married to Lord Shiva.

Chapter 2 to 7

Story of Sati

Once upon a time Daksha went to the abode of Gods in

connection with some (यज्ञ) sacrifice. He was duly honored by all Gods, except Brahma and Shankar, by standing to receive him. Daksha was highly enraged and abused Shankar for his insulting behaviour. Shankar left the meeting without uttering a word. Nandi however cursed Yaksha and all the Brahmins present in the meeting. Bhrugu Rishi cursed Nandi in retaliation and drove him away with all the followers of Shankar.

After lapse of considerable time, there was a big (यज्ञ) (sacrifice) ceremony at Daksha's house. He sent invitations to all Gods, Rishies and all his relatives. Sati his daughter and Shankar his son-in-law were not invited. When Sati saw Gods, Rishies, Gandharvas etc. going to her father's house, she was tempted to go tnere though uninvited. Mahadev tried to dissuade her from going but Sati persisted and went there.

भगवान् शंकर

त्वयोदितं शोभनमेव शोभने अनाहुता अप्यभियन्ति बन्धुषु ।
ते यद्यनुत्पादितदोषदृष्टयो बलीयसानात्म्यमदेन मन्युना ॥१६॥
तथारिभिर्न व्यथते शिलीमुखैः शेतेऽर्दितांगो हृदयेन दूयता ।
स्वानां यथा वक्रधियां दुरुक्तिभिर्दिवानिशं तप्यति मर्मताडितः ॥१९॥
यदि व्रजिष्यस्यतिहाय मद्वचो भद्रं भवत्या न ततो भविष्यति ।
सम्भावितस्य स्वजनात्पराभवो यदा स सद्यो मरणाय कल्पते ॥२५॥

Bhagavan Shankar said:

Oh lovely woman, what you have said that one, *though uninvited, should attend functions at their relatives houses is substancially correct.* Such action, however, is justifiable only with such persons whose *minds are free from the influence of pride, anger, hatred etc.*, products of strong attachment to body.

One is not so distressed by arrows and sharp instruments cutting the body, as when one is pierced by sharp taunting remarks of relatives. One gets sleep after attack of first kind, but when pierced by sharp words one remains disturbed day and night.

If you, however, go to the ceremony ignoring my advice, the outcome will not be a happy one. Insult given by one's own relatives, leads quickly to one's own death.

In spite of advice of Shankar, Sati went to her father's

house. She was treated with disrespect by all except her mother. Sati got enraged cursed her father for his failings, and burnt herself to death in fire produced by Yoga prowess. Shankar, after getting the news, sent his men to destroy the sacrifice ceremony and punish all guilty persons. Shankar was pacified by Gods and the further destruction of ceremony was stopped.

This very Sati incarnated herself as Parvati, daughter of Himalaya, practised hard penance and secured Lord Shankar as husband.

Chapter 8

From this Chapter onward the story of Dhruva, the great child devotee is given.

मैत्रेय

अथातः कीर्तये वंशं पुण्यकीर्तेः कुरूद्वह ।
स्वायम्भुवस्यापि मनोर्हरेरंशांशजन्मनः ॥६॥
प्रियव्रतोत्तानपादौ शतरूपापतेः सुतौ ।
वासुदेवस्य कलया रक्षायां जगतः स्थितौ ॥७॥
जाये उत्तानपादस्य सुनीतिः सुरुचिस्तयोः ।
सुरुचिः प्रेयसी पत्युर्नेतरा यत्सुतो ध्रुवः ॥८॥
एकदा सुरुचेः पुत्रमङ्कमारोप्य लालयन् ।
उत्तमं नारुरुक्षन्तं ध्रुवं राजाभ्यनन्दत ॥९॥
तथा चिकीर्षमाणं तं सपत्न्यास्तनयं ध्रुवम् ।
सुरुचिः शृण्वतो राज्ञः सेर्ष्यमाहातिगर्विता ॥१०॥
न वत्स नृपतेर्धिष्ण्यं भवानारोढुमर्हति ।
न गृहीतो मया यत्त्वं कुक्षावपि नृपात्मजः ॥११॥
बालोऽसि बत नात्मानमन्यस्त्रीगर्भसम्भृतम् ।
नूनं वेद भवान् यस्य दुर्लभेऽर्थे मनोरथः ॥१२॥
तपसाऽऽराध्य पुरुषं तस्यैवानुग्रहेण मे ।
गर्भे त्वं साधयात्मानं यदीच्छसि नृपासनम् ॥१३॥

Maitreya said:

Now I narrate to you, oh great Kaorava, the dynasties of sons of Manu, born of self-born (Brahma) as partial manifestations of Lord.

Priyavrata and Uttanapada, sons of Manu, the husband of

Satrupa, endowed with elements of Lord Vasudeo, were engaged in protecting the World. Uttanapada had two wives, Suniti and Suruchi. Suruchi was favourite of the King; not so Suniti whose son was Dhruva.

Once when the King was fondling Uttama, son of Suruchi, on his lap, Dhruva also tried to ascend his lap. The King however did not encourage this. (Probably fearing adverse reaction from his favourite wife sitting near). Suruchi full of pride and jealousy said to Dhruva, son of her co-wife, in the hearing of the King, as he was trying to ascend the King's lap, 'Oh child, though a prince, you have no right to ascend the throne as you are not born of my womb. You are stupid and you do not know that you are born of some other woman and therefore you are coveting a thing difficult to obtain. If you want throne first get yourself born of me, after propitiating Lord by severe penance.

मैत्रेय

मातुः सपत्न्याः स दुरुक्तिविद्धः
श्वसन् रुषा दंडहतो यथाहिः ।
हित्वा मिषन्तं पितरं सन्नवाचं
जगाम मातुः प्ररुदन् सकाशम् ।।१४।।
तं निःश्वसन्तं स्फुरिताधरोष्ठं
सुनीतिरुत्संग उदूह्य वालम् ।
निशम्य तत्पौरमुखान्नितान्तं
सा विव्यथे यद्गदितं सपत्न्या ।।१५।।
सोत्सृज्य धैर्यं विललाप शोक-
दावाग्निना दावलतेव वाला ।
वाक्यं सपत्न्याः स्मरती सरोज-
श्रिया दृशा वाष्पकलामुवाह ।।१६।।
दीर्घं श्वसन्ती वृजिनस्य पार-
मपश्यती वालकमाह वाला ।
मामंगलं तात परेषु मंस्था
भुङ्क्ते जनो यत्परदुःखदस्तत् ।।१७।।
सत्यं सुरुच्याभिहितं भवान्मे
यद् दुर्भगाया उदरे गृहीतः ।
स्तन्येन वृद्धश्च विलज्जते यां
भार्येति वा वोढुमिडस्पतिर्माम् ।।१८।।

आतिष्ठ तत्तात विमत्सरस्त्व-
मुक्तं समात्रापि यदव्यलीकम्।
आराधयाधोक्षजपादपद्मं
यदीच्छसेऽध्यासनमुत्तमो यथा ॥१९॥

Maitreya said:

Pierced by sharp words of his step-mother, Dhruva, breathing fast just as a serpant struck by stick, left his father a silent spectator to all this, and bitterly weeping went to his mother Suniti.

Picking him, weeping with trembling lips, and learning from other people, details of what had happened Suniti was greatly distressed over what Suruchi had said.

Her courage left her and she, crippled like creeper burnt by forest fire, wept bitterly. Remembering words of her co-wife her lotus-like eyes were filled with tears.

Unable to see the end of her sorrow, and deeply slighted, she said to her son; 'Child do not entertain in mind harm to others. Those who give pain to others have to suffer for those acts. Suruchi has indeed told you the truth. You are born of me, an unfortunate woman, and fed from my breast. The King is not prepared to call me even his maid-servant, much less a Queen. Child, your step-mother has given you correct advice. If you want to ascend the throne as Uttama, follow the advice, leaving aside hatred etc. and take refuge at the lotus feet of Lord'.

Dhruva, hearing this advice, resolved to act accordingly and went away from his father's Kingdom. On learning this sage Narada came to him, touched him with his sin-removing hand and thought.

अहो तेजः क्षत्रियाणां मानभंगममृष्यताम्।
बालोऽप्ययं हृदा धत्ते यत्समातुरसद्वचः ॥२६॥

How wonderful is the pride of warrior-caste born though a child, harsh words of his co-mother have deeply pierced his heart.

नारद

नाधुनाप्यवमानं ते सम्मानं वापि पुत्रक।
लक्षयामः कुमारस्य सक्तस्य क्रीडनादिषु ॥२७॥

विकल्पे विद्यमानेऽपि न ह्यसंतोषहेतवः ।
पुंसो मोहमृते भिन्ना यल्लोके निजकर्मभिः ॥२८॥
परितुष्येत्ततस्तात तावन्मात्रेण पूरुषः ।
दैवोपसादितं यावद्वीक्ष्येश्वरगतिं बुधः ॥२९॥
अथ मात्रोपदिष्टेन योगेनावरुरुत्ससि ।
यत्प्रसादं स वै पुंसा दुराराध्यो मतो मम ॥३०॥
मुनयः पदवीं यस्य निःसंगेनोरुजन्मभिः ।
न विदुर्मृगयन्तोऽपि तीव्रयोगसमाधिना ॥३१॥
अतो निवर्ततामेष निर्बन्धस्तव निष्फलः ।
यतिष्यति भवान् काले श्रेयसां समुपस्थिते ॥३२॥
यस्य यद्दैवविहितं स तेन सुखदुःखयोः
आत्मानं तोषयेन्देही तमसः पारमृच्छति ॥३३॥
गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् ।
मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥३४॥

Narada said:

Child, you are yet too young to understand honour and dishonour. At present you should engage yourself in play things only. In case you are sensitive to honour and dishonour, there is no reason for you to get dejected, since they are outcome of ignorance. Men are different (in this world) because of their own actions (in previous births). Therefore, dear child, wise man should content himself with what destiny has provided to him, which is the Will of Lord. Further I consider it very difficult for men to propitiate Him by 'Yoga' as advised by your mother. Even sages find it hard to see Him though engaged in 'Samadhi' etc. remaining unattached (to worldly things) in several births. Therefore, you go back. This, your determination, is fruitless. You should attempt such things at proper time. (More propitious time). One should keep oneself happy in pleasure and pain as ordained by destiny. By doing so one gets beyond this wordly existence full of darkness. One should be pleased with superiors in merit and sympathetic towards inferior ones. Similarly one should be friendly towards equals. Behaving thus, one is free from all sorts of mental worries.

ध्रुव

सोऽयं शमो भगवता सुखदुःखहतात्मनाम् ।
दर्शितः कृपया पुंसां दुर्दर्शोऽस्मद्विधैस्तु यः ॥३५॥

अथापि मेऽविनीतस्य क्षात्त्रं घोरमुपेयुषः ।
सुरुच्या दुर्वचोबाणैर्न भिन्ने श्रयते हृदि ।।३६।।
पदं त्रिभुवनोत्कृष्टं जिगीषोः साधु वर्त्म मे ।
ब्रूह्यस्मत्पितृभिर्ब्रह्मन्नन्यैरप्यनधिष्ठितम् ।।३७।।
नूनं भवान् भगवतो योऽङ्गजः परमेष्ठिनः ।
वितुदन्नटते वीणां हितार्थं जगतोऽर्कवत् ।।३८।।

Dhruva said:

The path shown by your honour to men afflicted by pleasure and pain for their comfort, though proper, is beyond my perception (due to ignorance). Besides your advice does not enter my heart, pierced by arrow like taunting words of Suruchi, more so since I am born in militant caste and have not yet subdued myself. Oh sage, please tell me about that good path which will lead me to the highest place, not obtained by my ancestors and others. No doubt, you son of Brahma, wander over the world with 'Veena' in hand like sun for the welfare of all.

Hearing these words of Dhruva, Narada was pleased and said:

नारद

जनन्याभिहितः पन्थाः स वै निःश्रेयसस्य ते ।
भगवान् वासुदेवस्तं भजतत्प्रवणात्मना ।।४०।।
धर्मार्थकाममोक्षाख्यं य इच्छेच्छ्रेय आत्मनः ।
एकमेव हरेस्तत्र कारणं पादसेवनम् ।।४१।।
तत्तात गच्छ भद्रं ते यमुनायास्तटं शुचि ।
पुण्यं मधुवनं यत्र सांनिध्यं नित्यदा हरेः ।।४२।।

Narada said:

The path shown to you by your mother is no doubt of highest bliss for you. Bhagwan Vasudeo is the ideal. Do therefore pray to Him with all your heart. Resort to Lord Hari's feet is the only way to achieve the main objectives in this world धर्म, अर्थ, काम, मोक्ष. Therefore my child, may you be blessed, go to the forest Madhuwan on the bank of pure Yamuna river, where Lord Hari resides permanently.

After this Narada gave to Dhruva instructions of technical ways of offering prayers to Lord Hari and asked him to go on

repeating the most sacred Mantra Om, obeisance unto Lord Vasudev (ओं नमो भगवते वासुदेवाय).

इत्युक्तस्तं परिक्रम्य प्रणम्य च नृपार्भकः।
ययौ मधुवनं पुण्यं हरेश्चरणचर्चितम् ।।६२।।
तपोवनं गते तस्मिन्प्रविष्टोऽन्तःपुरं मुनिः।
अर्हितार्हणको राज्ञा सुखासीन उवाच तम् ।।६३।।

Thus advised, the child of King, went round Narada, bowed him and went to sacred Madhuwan, bearing the foot prints of Hari. After Dhruva's departure to forest Narada came to Uttanapada's palace and spoke to the King who had offered him due hospitality and made him sit comfortably.

The King was already repentent for his unkind treatment to his son. Narada consoled him by assuring that his son will soon come to him, after achieving bliss through Lord Hari.

In Madhuwan, Dhruva, practised hard penance for six months as per instructions of Narada. As the penance became more and more hard, he contemplated on Prakriti source of element and Purusha.

आधारं महदादीनां प्रधानपुरुषेश्वरम्।
ब्रह्मधारयमाणस्य त्रयो लोकाश्चकम्पिरे ।।७८।।

All the three worlds trembled. God got frightened at this phenomenon and went to Lord Hari for refuge.

श्री भगवान्

मा भैष्ट बालं तपसो दुरत्यया-
न्निवर्तयिष्ये प्रतियात स्वधाम।
यतो हि वः प्राणनिरोध आसी-
दौत्तानपादिर्मयि संगतात्मा ।।८२।।

Shri Bhagavan said:

Oh Gods do not be afraid. Dhruva, son of Uttanapada has concentrated his mind on Me, the soul of entire universe. By his control of breath you are suffering from want of breath. Now you retire to your respective abodes. I shall dissuade the child from hard penance.

Chapter 9

Dhruva returns home after obtaining boon from the Lord.

त एवमुत्सन्नभया उरुक्रमे कृतावनामाः प्रययुस्त्रिविष्टपम् ।
सहस्रशीर्षापि ततो गरुत्मता मधोर्वनं भृत्यदिदृक्षया गतः ॥१॥

Maitreya said:

They (Gods) thus relieved of fear went to heaven and the Lord with thousand heads mounted Garuda and came to Madhuwan to see his devotee.

स वै धिया योगविपाकतीव्रया हृत्पद्मकोशे स्फुरितं तडित्प्रभम् ।
तिरोहितं सहसैवोपलक्ष्य वहिःस्थितं तदवस्थं ददर्श ॥२॥
तद्दर्शनेनागत साध्वसः क्षिताववन्दताङ्गं विनमय्य दण्डवत् ।
दृग्भ्यां प्रपश्यन् प्रपिवन्निवार्भकश्चुम्वन्निवास्येन भुजैरिवाश्लिषन् ॥३॥
स तं विवक्षन्तमतद्विदं हरिर्ज्ञात्वास्य सर्वस्य च हृद्यवस्थितः ।
कृतांजलिं ब्रह्ममयेन कम्बुना पस्पर्श वालं कृपया कपोले ॥४॥
स वै तदैव प्रतिपादितां गिरं दैवीं परिज्ञातपरात्मनिर्णयः ।
तं भक्तिभावोऽभ्यगृणादसत्वरं परिश्रुतोरुश्रवसं ध्रुवक्षितिः ॥५॥

Suddenly losing sight of Him, flashing like lightning in his lotuslike heart, result of keen intellect developed through Yoga, Dhruva saw Him standing in front of him exactly the same figure he was contemplating upon.

Dhruva was overcome with fear at the sight of Lord. He prostrated himself on the ground like a stick, and intently looked upon Him as if drinking Him with his eyes kissing Him with his mouth and embracing Him in his arms.

Lord Hari, residing in his as well as in hearts of all, knowing his inability to speak, though desirous of doing so, touched him, standing before him with folded hands, on the cheek with his Conch, embodiment of Vedas.

Immediately (after touch of Conch) Dhruva, who was to get highest place, got power for divine speech and realising his oneness with the Almighty, started praising the Lord of great fame with devotion.

ध्रुव

योऽन्तः प्रविश्य मम वाचमिमां प्रसुप्तां
संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।
अन्यांश्च हस्तचरणश्रवणत्वगादीन्
प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥६॥

Dhruva said:

Obeisance unto you, the Lord and Supreme Being who holds within Him all powers and who entering me kindles to life with His power, this dormont speech of mine, as also my hands feets, ears, the senses of touch and the rest as well as my life breaths.

भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो
भूयादनन्त महतामलाशयानाम् ।
येनांजसोल्वणमुरुव्यसनं भवाब्धिं
नेष्ये भवद्गुणकथामृतपानमत्तः ॥११॥

Let me be associated with your ardent devotees, so that I can hear about your Divine Play (लीला) and thus develop devotion towards you, which will release me from worldly existence full of miseries.

यस्मिन् विरुद्धगतयो ह्यनिशं पतन्ति
विद्यादयो विविधशक्तय आनुपूर्व्यात् ।
तद्ब्रह्म विश्वभवमेकमनन्तमाद्य
मानन्दमात्रमविकारमहं प्रपद्ये ॥१६॥

I take refuge in thee, from whom learning and manifold power spring. You are the source of the universe, the one, the endless, the first, bliss in itself and immutable.

Maitreya said to Vidura:

Thus worshipped by Dhruva, Lord, who is ever kind to His devotees, praised him and said.

श्री भगवान्

वेदाहं ते व्यवसितं हृदि राजन्यबालक ।
तत्प्रयच्छामि भद्रं ते दुरापमपि सुव्रत ॥१९॥
नान्यैरधिष्ठितं भद्र यद्भ्राजिष्णु ध्रुवक्षिति ।
यत्रग्रहर्क्षताराणां ज्योतिषां चक्रमाहितम् ॥२०॥

प्रस्थिते तु वनं पित्रा दत्वा गां धर्मसंश्रयः।
षट्त्रिंशद्वर्षसाहस्रं रक्षिताव्याहतेन्द्रियः ॥२२॥
त्वद्भ्रातुर्युत्तमे नष्टे मृगयायां तु तन्मनाः।
अन्वेषन्ती वनं माता दावाग्निं सा प्रवेक्ष्यति ॥२३॥
इष्ट्वा मां यज्ञहृदयं यज्ञैः पुष्कलदक्षिणैः।
भुक्त्वा चेहाशिषः सत्या अन्ते मां संस्मरिष्यसि ॥२४॥
ततो गन्तासि मत्स्थानं सर्वलोकनमस्कृतम्।
उपरिष्टादृषिभ्यस्त्वं यतो नावर्तते गतः ॥२५॥

Shri Bhagavan said:

Oh young prince, I know what is in your mind. May good beside you. I shall grant you that resplendent permanent place, Oh auspicious child, very difficult indeed to achieve, which is not yet occupied by any one else. That place is the centre of luminaries, planets, stars and constellations.

Handing over Kingdom to you, your father will retire to forest. You will protect the World righteously for thirty six thousand years, with your faculties unimpaired. At some future date your brother Uttama will come across death while hunting, and his mother, mad for searching him, will be burnt to death in forest fire. After worshipping me with numerous sacrifices associated with ample charity (to Brahmins) you will remember me. Then you will reach my abode beyond the seven Rishis; once there, there is no coming back.

As Dhruva looking on, Lord mounted Garuda and went to His abode. Dhruva was repentent, in that having, become one with Lord after severe penance, he indulged in seeking perishable worldly things instead of liberation.

ध्रुव

मयैतत्प्रार्थितं व्यर्थं चिकित्सेव गतायुषि।
प्रसाद्य जगदात्मानं तपसा दुष्प्रसादनम्।
भवच्छिदमयाचेऽहं भवं भाग्यविवर्जितः ॥३४॥
स्वाराज्यं यच्छतो मौढ्यान्मानो मे भिक्षितो बत।
ईश्वरात्क्षीणपुण्येन फलीकारानिवाधनः ॥३५॥

Dhruva said:

This has been sought by me in vain like medicine after departure of life. Having propitiated with hard penance, the soul

of the universe, difficult to be pleased, I, unfortunate as I am begged of the destroyer of misery of birth and death, misery itself. Alas, in my folly, I have begged for honor of Hari, who gives the sovereignty of the self, like a pauper begging chaff of king, as a result of misfortune.

After this Dhruva returned to his home. King Uttanapada, accompanied by both his queens, went to receive him outside the town. Dhruva was warmly welcomed by all.

अभिवन्द्य पितुः पादावाशीर्भिश्चाभिमन्त्रितः।
ननाम मातरौ शीर्ष्णा सत्कृतः सज्जनाग्रणीः ॥४५॥
सुरुचिस्तं समुत्थाप्य पादावनतमर्भकम्।
परिष्वज्याह जीवेति वाष्पगद्गदया गिरा ॥४६॥
यस्य प्रसन्नो भगवान् गुणैर्मैत्र्यादिभिर्हरिः।
तस्मै नमंति भूतानि निम्नमाप इव स्वयम् ॥४७॥
उत्तमश्च ध्रुवश्चोभावन्योन्यं प्रेविमह्वलौ।
अङ्गसङ्गादुत्पुलकावस्रौघं मुहुरूहतुः ॥४८॥
सुनीतिरस्यजननी प्राणेभ्योऽपि प्रियं सुतम्।
उपगुह्य जहावाधिं तदङ्गस्पर्शनिर्वृता ॥४९॥

Dhruva, the foremost among good people, bowed to his father and obtained his blessings. Then he bowed with his head to both the mothers. Suruchi (his step mother) with voice choked with tears, made him get up, embraced him and said 'May you live long'.

All people bent low to him, whom Lord Hari hath favoured, because of his virtues and universal friendliness, just as water automatically runs to lower areas.

Uttama and Dhruva, deeply touched by love, embraced each other. Suniti his mother to whom he was dearer than life, forgot all miseries at his touch, and experienced great pleasure.

In due course of time, king Uttanapada, gave the Kingdom to Dhruva, with the consent of his subjects, and retired to forest for self-realization.

Chapter 10 to 11

Death of Uttama at the hands of 'Yakshas' Dhruva's war with them in retaliation.

Uttama, step brother of Dhruva, went hunting in forest and met his death at the hands of 'Yakshas'. Dhruva had fierce fighting in retaliation with them. Manu (from heaven) intervened and made both parties stop fighting. Manu further restored friendship between the king of Yakshas and Dhruva. After this Dhruva returned to the capital.

Chapter 12

अथायजत यज्ञेशं क्रतुभिर्भूरिदक्षिणैः ।
द्रव्यक्रियादेवतानां कर्म कर्मफलप्रदम् ।।१०।।
सर्वात्मन्यच्युतेऽसर्वे तीव्रौघां भक्तिमुद्वहन् ।
ददर्शात्मनि भूतेषु तमेवावस्थितं विभुम् ।।११।।
तमेव शीलसम्पन्नं ब्रह्मण्यं दीनवत्सलम्
गोप्तारं धर्मसेतूनां मेनिरे पितरं प्रजाः ।।१२।।

Then he propiciated Lord with sacrifices involving great gifts (दक्षिणा) Lord is the material, action and whatever is done for Him; as well as giver of fruits, for various actions done. He by great devotion to Lord, the soul of all beings, realized him as residing in all.

Subjects considered him, a great devotee of Brahman, well behaved, kind to poor, and protector of dictates of religion, as their father. After ruling over the kingdom for a very long time he installed his son Utkala as king.

इत्युत्तानपदः पुत्रो ध्रुवः कृष्णपराणः ।
अभूत्त्रयाणां लोकानां चूडामणिरिवामलः ।।३८।।

This way, Dhruva, son of Uttanapada and a great devotee of Krishna (Lord) became a pure crest jewel to three worlds.

Chapter 13

This chapter details the dynasty of Dhruva.

In this dynasty was born a great and illustrious king Anga. He ruled over his subjects correctly and performed several sacrifices (यज्ञ). In one of his sacrifices gods did not come to receive their share. Sorrowful at this, he asked Brahmins as to why this happened and what was wrong with him. Brahmins

replied, that though pious, his being without a son, was the cause of the gods boycotting the sacrifice. The king then performed a special sacrifice for propitiating the Lord Bhagavan who was pleased and as a result a prince was born to him named Vena. Vena was a wicked prince. This wickedness he inheritated from his mother's side, she being daughter of Death. Prince Vena was a regular nuisance to king Anga.

तं विचक्ष्य खलं पुत्रं शासनैर्विविधैर्नृपः ।
यदा न शासितुं कल्पो भृशमासीत्सुदुर्मनाः ।।४२।।
प्रायेणाभ्यर्चितो देवो येऽप्रजागृहमेधिनः ।
कदपत्यभृतं दुःखं येन विन्दति दुर्भरम् ।।४३।।
यतः पापीयसी कीर्तिरधर्मश्च महान्नृणाम् ।
यतो विरोधः सर्वेषां यत आधिरनन्तकः ।।४४।।
कस्तं प्रजापदेशं वै मोहवन्धनमात्मनः ।
पंडितो वहुमन्येत यदर्थाः क्लेशदा गृहाः ।।४५।।
कदपत्यं वरं मन्ये सदपत्याच्छुचां पदात् ।
निर्विद्येत गृहान्मर्त्यो यत्क्लेशनिवहा गृहाः ।।४६।।

Knowing, that his son was wicked, the king tried to correct his behaviour by various means. But, being unsuccessful he got dejected. He thought, (in his mind) that householders without sons, have no doubt propitiated Lord Hari in their previous births; and therefore they are spared from the agonies caused by birth of a wicked son. Who will crave for progeny whose conduct, destroying the reputation of parents, will land them into unrighteous ways and create enmity all? Parents of such progeny are always engrossed in anxiety and the house becomes a hell. What thoughtful person will crave for such progeny? Personally, I consider a bad son better than a good one, since a bad son converts house into hell, and conditions favourable for leaving the same are created.

Thus thinking, king Anga, one day left the palace, and went to forest for practising penance. His ministers searched for him in vain.

Chapter 14
Story of king Vena.

मत्रेय

भृग्वादयस्ते मुनयो लोकानां क्षेमदर्शिनः।
गोप्तर्यसति वै नृणां पश्यन्तः पशुसाम्यताम् ॥१॥
वीर मातरमाहूय सुनीथां ब्रह्मवादिनः।
प्रकृत्यसम्मतं वेनमभ्यषिञ्चन् पतिं भुवः ॥२॥
श्रुत्वा नृपासनगतं वेनमत्युग्रशासनम्।
निलिल्युर्दस्यवः सद्यः सर्पत्रस्ता इवाखवः ॥३॥
स आरूढनृपस्थान उन्नद्धोऽष्टविभूतिभिः।
अवमेने महाभागान् स्तब्धः सम्भावितः स्वतः ॥४॥
एवं मदान्ध उत्सिक्तो निरंकुश इव द्विपः।
पर्यटन् रथमास्थाय कम्पयन्निव रोदसी ॥५॥
न यष्टव्यं न दातव्यं न होतव्यं द्विजाः क्वचित्।
इति न्यवारयद्धर्मं भेरीघोषेणसर्वशः ॥६॥

Maitreya said:

Oh hero (Vidur), sages Bhragu and others wishing welfare to subjects and thinking that in the absence of a ruler subjects are behaving like beasts, consulted Sunita mother of Vena, and crowned him as king against the wishes of ministers.

Hearing the news of installation of Vena as king, thieves, dacoits etc. went into hiding, knowing him to be a cruel ruler, as rats tormented by serpants.

Vena, after getting kingdom, became conceited with the power and wealth and started insulting good people. Then like an elephant without control, he wandered over the earth and created terror in the hearts of subjects. He proclaimed "Henceforth brahmins should not perform (यज्ञ, दान, हवन) sacrifices, charities and oblations, and thus put an end to all religious performances in his kingdom. Then the brahmins thought:

अहो उभयतः प्राप्तं लोकस्य व्यसनं महत्।
दारुण्युभयतो दीप्ते इव तस्करपालयोः ॥८॥
अराजकभयादेष कृतोराजातदर्हणः।
ततोऽप्यासीद्भयं त्वद्य कथं स्यात्स्वस्ति देहिनाम् ॥९॥

अहेरिव पयःपोषः पोषकस्याप्यनर्थभृत् ।
वेनः प्रकृत्यैव खलः सुनीथागर्भसम्भवः ॥१०॥
निरूपितः प्रजापालः स जिघांसति वै प्रजाः ।
तथापि सान्त्वयेमामुं नास्मांस्तत्पातकं स्पृशेत् ॥११॥
तद्विद्वद्भिरसद्वृत्तो वेनोऽस्माभिः कृतोनृपः ।
सान्त्वितो यदि नो वाचं न ग्रहीष्यत्यधर्मकृत् ॥१२॥
लोकधिक्कारसन्दग्धं दहिष्यामः स्वतेजसा ।
एवमध्यवसायैनं मुनयो गूढमन्यवः ।
उपव्रज्याब्रुवन् वेनं सान्त्वयित्वा च सामभिः ॥१३॥

Oh, misfortune has come to subjects both from king and thieves, just as from a log of wood burning at both the ends (for ants etc. sitting in the centre). We crowned Vena, though unfit as king, fearing the consequences of subjects being without ruler. Now he himself has become a terror to all. In such circumstances how can peace and prosperity be restored among subjects? Born of womb of Sunitha, Vena, is wicked by nature. He has become harmful to all (who made him king) as a serpent does harm to one who feeds him with milk. We made him king for the protection of subjects. He however is bent on doing them harm. Even now, it is our duty to give him correct guidance, so that his evil actions will not create de-merit to us. If he does not correct himself inspite of our advice, we shall, with our prowess, burn him to ashes. He is as good as dead by contempt of subjects.

Thinking thus, the sages with pent anger, went to king Vena and advised him in soft words.

मुनय

नृपवर्य निबोधैतद्यत्ते विज्ञापयाम भोः ।
आयुःश्रीबलकीर्तीनां तव तात विवर्धनम् ॥१४॥
धर्म आचरितः पुंसां वाङ्मनःकायबुद्धिभिः
लोकान् विशोकान् वितरत्यथानन्त्यमसंगिनाम् ॥१५॥
स ते मा विनशेद्वीर प्रजानां क्षेमलक्षणः ।
यस्मिन् विनष्टे नृपतिरैश्वर्यादवरोहति ॥१६॥
राजन्नसाध्वमात्येभ्यश्चोरादिभ्यः प्रजा नृपः ।
रक्षन् यथा बलिं गृह्णन्निह प्रेत्य च मोदते ॥१७॥

यस्य राष्ट्रे पुरे चैव भगवान् यज्ञपूरुषः ।
इज्यते स्वेन धर्मेण जनैर्वर्णाश्रमान्वितैः ।।१८।।
तस्य राज्ञो महाभाग भगवान् भूतभावनः ।
परितुष्यति विश्वात्मा तिष्ठतो निजशासने ।।१९।।
तस्मिंस्तुष्टे किमप्राप्यं जगतामिश्वरेश्वरे ।
लोकाः सपाला ह्येतस्मै हरन्ति बलिमादृताः ।।२०।।

Sages said:

Oh king, please give attention to what we say. Acting up to it, you will get long life, prosperity, strength and fame.

One, sincerely practising religion by mind, speech, body and intellect, gets heaven and other regions free from sorrow; and if the same is practised without any desire, one gets liberation. Oh hero, the religion of protecting subjects properly, should not be ignored by you. A King loses all prosperity by being adverse to it. A King who realises taxes from subjects after protecting them from his officials and thieves, is happy in the next world. Bhagavan, soul of all, and their protector, is pleased with king honouring His behests as experienced by subjects performing sacrifices etc. to the Lord (यज्ञ पुरुष) according to their duty (स्वधर्म). When Bhagavan, Lord of Brahma and others, is pleased, there is nothing difficult to obtain. This is why He is propitiated by all 'Lokapalas'.

वेन

वालिशा बत यूयं वा अधर्मे धर्ममानिनः ।
ये वृत्तिदं पतिं हित्वा जारं पतिमुपासते ।।२३।।
अवजानन्त्यमी मूढा नृपरूपिणमीश्वरम् ।
नानु विन्दन्ति ते भद्रमिह लोके परत्र च ।।२४।।
को यज्ञपुरुषो नाम यत्र वो भक्तिरीदृषी ।
भर्तृस्नेह विदूराणां यथा जारे कुयोषिताम् ।।२५।।
विष्णुर्विरिञ्चो गिरिश इन्द्रो वायुर्यमो रविः ।
पर्जन्यो धनदः सोमः क्षितिरग्निरपाम्पतिः ।।२६।।
एते चान्ये च विबुधाः प्रभवो वरशापयोः ।
देहे भवन्ति नृपतेः सर्वदेवमयो नृपः ।।२७।।
तस्मान्मां कर्मभिर्विप्रा यजध्वं गतमत्सराः ।
बलिं च मह्यं हरत मत्तोऽन्यः कोऽग्रभुक् पुमान् ।।२८।।

Vena said:

Oh sages, you all are fools. It is a pity you consider unrighteous things as righteous and it is because of this that you, ignoring me your real protector, go after others, just as a woman is after her lover ignoring her own husband, her real supporter.

Those who disregard me king, God incarnate, will not get desired objects in this or next world. Who is this यज्ञ पुरुष towards whom you are so devoted? This your action is similar to actions of a bad woman caring more for her lover than her own husband,

All gods, powerful to give boons and curses, such as Vishnu, Brahma, Shankar, Indra, Wind, Yama, Sun, Rain, Kuber, Moon, Earth, Fire, Varuna and similar other ones, reside in the body of king. Therefore king is embodiment of all gods, and they individually form a part of his body. Therefore, oh brahmins, leaving jealousy, you worship me with all your actions and offer oblations to me. Who else is fit for these things. . .

मैत्रेय

इत्थं विपर्ययमतिः पापीयानुत्पथं गतः ।
अनुनीयमानस्तद्याञ्चां न चक्रे भ्रष्टमंगलः ॥२९॥
इति तेऽसत्कृतास्तेन द्विजाः पंडितमानिना ।
भग्नायां भव्य यांचायां तस्मै विदुर चुक्रुधुः ॥३०॥
हन्यतां हन्यतामेष पापः प्रकृतिदारुणः ।
जीवञ्जगदसावाशु कुरुते भस्मसाद् ध्रुवम् ॥३१॥

Maitreya said:

Thus Vena, with perverted brain wanted to resort to bad and sinful ways. His merit, if any, was finished and therefore, he paid no attention to sound advise of sages.

Oh, Vidura, sages thus insulted by Vena, who considered himself very wise, knowing their advice as of no avail, got enraged and exclaimed 'Kill him wicked by nature'. If allowed to live any more he will be a great nuisance to the entire world.

Vena, hater of Lord, was as good as dead even before this. He was immediately converted into a corpse by curse of sages. After departure of sages Sunita his mother through her power of mantras and other remedies carefully preserved the corpse.

One day sages while bathing in river Saraswati saw some people molested by dacoits. Considering the possibility of such things in a country without king, they deliberated among themselves and came to the palace. They told Sunita that they will produce a prince from the dead body of Vena. Accordingly the corpse was produced and its lap was churned. A dark, dwarf came out. This was Nishada, the evil tendencies in Vena. He was asked by Sages to go and reside in forest.

Chapter 15

Bhagavan's incarnation as Prutha.

मैत्रेय

अथ तस्य पुनर्विप्रैरपुत्रस्य महीपतेः।
वाहुभ्यां मथ्यमानाभ्यां मिथुनं समपद्यत ॥१॥
तद्दृष्ट्वा मिथुनं जातमृषयो ब्रह्मवादिनः ।
ऊचुः परमसंतुष्टा विदित्वा भगवत्कलाम् ॥२॥

Maitreya said:

Then the sages churned the upper portion of the hands of the dead king. From the churning came out a male and a female, the incarnation of Lord and his power (शक्ति). Sages were highly pleased. They said.

ऋषय

एष विष्णोर्भगवतः कला भुवनपालिनी ।
इयं च लक्ष्म्याः सम्भूतिः पुरुषस्यानपायिनी ॥३॥
अयं तु प्रथमो राज्ञां पुमान् प्रथयिता यशः ।
पृथुर्नाम महाराजो भविष्यति पृथुश्रवाः ॥४॥
इयं च सुदती देवी गुणभूषणभूषणा ।
अर्चिर्नाम वरारोहा पृथुमेवावरुन्धती ॥५॥
एष साक्षाद्धरेरंशो जातो लोकरिरक्षया ।
इयं च तत्परा हि श्रीरनुजज्ञेऽनपायिनी ॥६॥

Sages said:

This is the incarnation of Vishnu, Protector of the universe and the female is Laxmi, the inseparable companion of Vishnu,

The man will be known as Prutha because of spreading of glory. He will be the best of kings. This woman with pleasant teeth, an ornament to merits will choose the Lord as her husband and her name will be Archi. He is born with Lord's special power for protecting the world and she ever follows Lord for helping the fulfilment of His mission.

The Brahmins then crowned them as king and queen.

Chapter 16

Praise of Pruthu by all and expectations for good and just government.

एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन् ।
गोप्ता च धर्मसेतूनां शास्तातत्परिपन्थिनाम् ॥४॥
तितिक्षत्यक्रमं वैन्य उपर्याक्रमतामपि ।
भूतानां करुण: शश्वदार्तानां क्षितिवृत्तिमान् ॥७॥
नादण्ड्यं दण्डयत्येष सुतमात्मद्विषामपि ।
दण्डयत्यात्मजमपि दण्ड्यं धर्मपथे स्थित: ॥१३॥
मातृभक्ति: परस्त्रीषु पत्न्यामर्ध इवात्मन: ।
प्रजासु पितृवत्स्निग्ध: किंकरो ब्रह्मवादिनाम् ॥१७॥
देहिनामात्मवत्प्रेष्ठ: सुहृदां नन्दिवर्धन: ।
मुक्तसंगप्रसंगोऽयं दण्डपाणिरसाधुषु ॥१९॥

He will be the foremost among religious souls. He will make subjects follow religion and punish those going astray. This son of Vena will turn out to be kind and shall calmly tolerate misbehaviour towards him of afflicted persons. Following the path of righteousness he will not punish even his enemy's son, if faultless, and shall not spare his own guilty son. He will look upon wife of others as his mother and consider his wife as half part of his body. He will love his subjects as if he was their father, and behave towards self-realized souls as their servant. He will be loved by subjects as their body and he will be source of joy to friends. He will keep company of good dispassionate souls and punish bad ones.

Chapters 17 to 23

These Chapters describe work done by Pruthu as king,

penance practised by him, as well as meritorious acts such as sacrifices etc. He was an ideal king loved by his subjects. During his reign there were no calamities.

After a long beneficial reign, he entrusted the kingdom to his son and resorted to forest for meditation. In due course of time he realized his soul and became one with God. His wife Archi followed in his foot steps.

Chapter 24

The dynasty of Pruthu is described. In this dynasty was born a king named Prachina-Barhi. He was well versed in (कर्म कांड) Rituals. He performed numerous sacrifices (यज्ञ) involving Killing of innumerable animals.

He had ten sons Prachetas. King P. asked them to produce progeny. They however went to forest for practising penance. On their way to forest they came across Bhagavan Shankar who advised them to go on constantly reciting a special स्तोत्र, रुद्र गीत, which they did for thousand of years under sea.

Chapters 25 to 29

King Prachina-Barhi was fully engrossed in performing sacrifices and had no inclination for acquiring knowledge and ways leading to self-realization. One day sage Narada came to him.

राजा

न जानामि महाभाग परं कर्मापविद्धधीः ।
ब्रूहि मे विमलं ज्ञानं येन मुच्येय कर्मभिः ।।५।।
गृहेषु कूटधर्मेषु पुत्रदारधनार्थधीः ।
न परं विन्दते मूढो भ्राम्यन् संसारवर्त्मसु ।।६।।

King said:

Oh great sage, my intellect is fully engrossed in rituals. Please give me advise of pure knowledge (ज्ञान), so that I can get free from rituals. One engaged in household, full of crooked ways, gets oneself entangled in son, wife and wealth and considers this as the highest aim of life and is thus deprived of highest goal.

नारद

भो भोः प्रजापते राजन् पशून् पश्य त्वयाध्वरे ।
संज्ञापितांजीवसंघान्निघृणेन सहस्रशः ॥७॥
एते त्वां सम्प्रतीक्षन्ते स्मरन्तो वैशसं तव ।
सम्परेतमयः कूटैश्छिन्दन्त्युत्थितमन्यवः ॥८॥

Narada said:

Oh king, protector of people, see (in your mental picture) the thousands of beasts, sacrificed by you in your sacrifices. They are waiting for revenge, remembering pains received at your hands. After death when you go to the other world, they will pierce you with their sharp horns.

Then Narada told the king story of Puranjanm a parable with moral purport as under 'Jeeva' (जीव) forgets its own reality which is Paramatma (परमात्मा) and led by intellect wanders in cycles of birth and death. Then by his meritorious deeds in some past life, Jeeva comes in contact with a sage, who liberates him.

After this advice from Narada, King Parchinbarhi entrusted the kingdom to his sons and went to Kapil Ashrama for practising penance for his liberation by self-realization.

Chapters 30 & 31

Prachetas (ten) sons of Prachimbarhi were advised by Lord to marry a damsel residing on sea shore and return home to relieve their father from worldly duty, as he was to go to forest for penance. They acted accordingly and ruled over the kingdom for a number of years.

SKANDA FIVE

Chapter 1

Life of Priyawarta second son of Manu.

राजा परीक्षित्

प्रियव्रतो भागवत आत्मारामः कथं मुने ।
गृहेऽरमत यन्मूलः कर्मवन्धः पराभवः ॥१॥

King Parikshita said:

Oh sage how is it that Priyawarta, a great devotee of the Lord and engrossed in self, got entangled in worldly life necessarily leading to bondage?

Shri Sukadeo said that it was so. But generally those who have tasted the pleasure of sweet juice of Lord's divine sports, do not depart from this path though obstructed by difficulties. On King, Priyawarta was a great devotee of Lord. He had realized the Reality by serving Narada. When called upon to rule the earth, by his father Manu, he, owing to his sincere and deep devotion to Vasudev, did not relish the idea. He was then advised by Brahma to continue doing his duty.

श्री ब्रह्मा

भयं प्रमत्तस्य वनेष्वपि स्यात् यतः स आस्ते सहषट्सपत्नः ।
जितेन्द्रियस्यात्मरतेर्बुधस्य गृहाश्रमः किं नु करोत्यवद्यम् ॥१७॥
यः षट्सपत्नान् विजिगीषमाणो गृहेषु निर्विश्य यतेत पूर्वम् ।
अत्येति दुर्गाश्रित ऊर्जितारीन् क्षीणेषु कामं विचरेद्विपश्चित् ॥१८॥
त्वं त्वब्जनाभाङ्घ्रिसरोजकोश दुर्गाश्रितो निर्जित षट्सपत्नः ।
भुङ्क्ष्वेह भोगान् पुरुषातिदिष्टान् विमुक्तसंगः प्रकृतिं भजस्व ॥१९॥

Shri Brahma said:

To the unwary, there may be fear even in forests, for he is in the midst of six enemies (काम, क्रोध, लोभ, मोह, मद, मत्सर) passion, anger, avarics, delusion, pride, malice; while to the wise man who has control over his senses and who is full of bliss, household life can do no harm.

One who wants to control his six enemies should first remain in household life. It is easy to conquer enemies by remaining in fort and then go to forest, after bringing sense organs under control.

You have already taken refuge at the feet of the Lord and conquered the six enemies. Therefore, devoid of attachment, enjoy here the pleasures given to you by Supreme Lord and in the end realize your true nature.

Priyawarta did accordingly and ruled over the Kingdom for a very long time, and finally attained the Lord.

प्रियव्रतकृतं कर्म को नु कुर्याद्विनेश्वरम् ।
यो नेमिनिम्नैरकरोच्छायां घ्नन्सप्त वारिधीन् ।।३९।।
भूसंस्थानं कृतं येन सरिद्गिरिवनादिभिः ।
सीमा च भूत निर्वृत्यै द्वीपे द्वीपे विभागशः ।।४०।।

Who else but the Lord can do what Priyawarta did! He demarcated the World into rivers, mountains, forests and the rest for the welfare of beings. He also tried to remove the darkness of night. The seven seas are the remnants of the moving wheels of his Chariot.

Chapters 2, 3 & 4

In these chapters the descendants of Priyawarta are described. His grandson Nabhi had no son. Nabhi, along with Queen Merudevi, worshipped Lord for son. The Lord incarnated himself as Rishabha Deo. Rishabha Deo had 100 sons-Yogi Jadbharat was the eldest among them. Once he addressed them in the presence of a gathering of learned men, including sages and his subjects.

Chapter 5

Advice of Rishabha Deo to his sons; and his Sanyasa (अवधूत वृत्ति).

ऋषभ

नायं देहो देहभाजां नृलोके कष्टान् कामानर्हते विड्भुजां ये ।
तपो दिव्यं पुत्रका येन सत्त्वं शुद्धयेद्यस्माद् ब्रह्मसौख्यं त्वनन्तम् ॥१॥
महत्सेवां द्वारमाहुर्विमुक्तेस्तमोद्वारं योषितां संगिसंगम् ।
महान्तस्ते समचित्ताः प्रशान्ता विमन्यवः सुहृदः साधवो ये ॥२॥

Rishabh said:

In this world of human beings, this body is not meant for rotten enjoyments, which can be obtained (even) in the bodies of pigs and other filth eating animals. One should, therefore, practise severe penance by this body, so that the mind gets purified and final bliss is obtained.

Scriptures describe service to great (realized) souls as means of liberation and association with persons dedicated to woman as door to darkness (hell). Those are great souls who are equanimous, tranquil, without anger, friendly to all and well behaved.

So long as one is engrossed in various actions, even though they may be good and in keeping with scriptures, one's mind is full of desires. That leads to bondage.

एवं मनः कर्मवशं प्रयुङ्क्ते अविद्ययाऽऽत्मन्युपधीयमाने ।
प्रीतिर्न यावन्मयि वासुदेवे न मुच्यते देहयोगेन तावत् ॥६॥

In this way, mind under influence of actions due to covering of soul by ignorance (अविद्या) propels men to further chain of actions.

हंसे गुरौ मयि भक्त्यानुवृत्या वितृष्णया द्वन्द्वतितिक्षया च ।
सर्वत्र जन्तोर्व्यसनावगत्या जिज्ञासया तपसेहानिवृत्त्या ॥१०॥
मत्कर्मभिर्मत्कथया च नित्यं मद्देवसंगाद् गुणकीर्तनान्मे ।
निर्वैरसाम्योपशमेन पुत्रा जिहासया देहगेहात्मबुद्धेः ॥११॥
अध्यात्मयोगेन विविक्तसेवया प्राणेन्द्रियात्माभिजयेन सम्यक् ।
सच्छ्रद्धया ब्रह्मचर्येण शश्वद् असम्प्रमादेन यमेन वाचाम् ॥१२॥
सर्वत्र मद्भावविचक्षणेन ज्ञानेन विज्ञानविराजितेन ।
योगेन धृत्युद्यम सत्वयुक्तो लिंगं व्यपोहेत्कुशलोऽहमाख्यम् ॥१३॥

Sons! Right thinking men should destroy their subtle bodies (लिंग शरीर) represented as egoism (अहंकार) by firm devotion towards Bhagvan, always concentrating the mind on Me, abandoning desires, calmly putting up with duels like pleasure and pain etc., by remembering that this soul (जीव) has to suffer pain in all births in different 'Yonis', by desire to know Reality, by doing work for Me only, by listening to stories about Me, keeping company with devotees, reciting My merits, abandoning hatred to others, by equanimity, by calmness, by will to remove from the mind the ideas of Me and Mine as regards one's own body and house, by study of spiritual books, by resorting to lonely place, by control over Prana (vital force) sense organs and mind, by believing in what scriptures and sages say, by strict celibacy, by carefully following (स्वधर्म), by control over speech, by seeing Me everywhere, by resort to Self-experienced Reality, and by Yoga discipline (spiritual practices).

लोकः स्वयं श्रेयसि नष्टदृष्टिर्योऽर्थान् समीहेत निकामकामः ।
अन्योन्यवैरः सुखलेशहेतोरनन्तदुःखं च न वेद मूढः ॥१६॥
गुरुर्न स स्यात्स्वजनो न स स्यात् पिता न स स्याज्जननी न सा स्यात् ।
दैवं न तत्स्यान्न पतिश्च स स्यान्न मोचयेद्यः समुपेत मृत्युम् ॥१८॥
सर्वाणि मद्धिष्ण्यतया भवद्भिश्चराणि भूतानि सुता ध्रुवाणि ।
सम्भावितव्यानि पदे पदे वो विविक्तदृग्भिस्तदु हार्हणं मे ॥२६॥
मनो वचोदृक्करणेहितस्य साक्षात्कृतं मे परिबर्हणं हि ।
विनापुमान् येन महाविमोहात् कृतान्त पाशान्न विमोक्तुमीशेत् ॥२७॥

People fail to know where their own welfare lies. That is why they run after transitory pleasures and create enmity towards one another. They ever strive for enjoyment in sense objects. They fail to realize that all these activities will surely end in eternal grief (hell).

He is not true preceptor who fails to lead his disciples to immortality. Similarly relatives, father, mother, husband, deity etc., who do not save one from impending death, are no longer relatives, father, mother, husband and deity.

Sons! Firmly believe that this entire world of moving beings constitutes my body. Serve them at every step, serving them is worship to Me. The activities of mind, speech, sight and other organs should be for my worship (as above). There is no other

way for men to get out of the tangle of birth and death (महामोह).

Thus instructing his sons, Bhagawan Rishabha entrusted the kingdom to his eldest son Bharat and went to forest for penance. He went out of Bharatvarsa and kept silence. He never talked with even those who wanted to talk to him. He wandered naked, behaving as if he was a fool, blind, deaf, dumb, pishacha and like a mad man. He had to suffer lot of troubles from people. He was completely one with Reality. He had at his command all spiritual powers but never cared for them.

Chapter 6

King Parikshit asked Sukadeo as to why Rishabha who had transcended the three Gunas and was a (स्थित प्रज्ञ) and completely free from (राग द्वेष) attraction and repulsion, did not take service from spiritual powers. Sukadeo replied that mind is extremely fickle and is likely to revert to enjoyments, if allowed to move in sense objects. Therefore, Yogis do not trust the mind, the root cause of bondage, through desire, anger, pride, avarice, delusion and fear. Thus wandering, Rishabha was caught in forest fire and burnt to death.

Chapter 7

Life of King Bharat.

King Bharat was a great devotee of the Lord. As per orders of his father, Bhagawan Rishabha, he married Panchajani, daughter of Vishwakarma, and begot five sons from her, equal to him in every respect. His subjects were well versed in their respective duties. He ruled over them for ten million years; considering them as his own children. He propitiated Lord Vishnu with numerous sacrifices as ordained by Vedas, and ultimately became completely devoted to Him. In the end he divided his Kingdom among his sons and went to the hermitage of sage Pulaha for practising penance. There he propitiated the Lord and attained Supreme bliss.

Chapter 8

Once, as he was sitting on the bank of river 'Chakra' repea-

ting the sacred mantra, a thirsty doe came there for drinking water. When drinking water, she was terrified by terrible roaring of a lion. In fear, she jumped across the river. At this time she was pregnant and the young one slipped from her womb in water. As a result of agony due to fright, jump and discharge of young one, she fell down dead on the other bank of river. Seeing the young deer being carried away by flow of water, the sage Bharata rescued it out of pity and took it to his Ashrama. Bharata developed strong attachment to the young one and he spent his entire time in caring and looking after the needs and protecting the deer. In a few days his austerities became extinct. In due course of time, the inescapable time of death came to Bharata. The last thought uppermost in his mind was about the young deer. Therefore, after death, he was born a deer. His memory however did not fail him. After birth as a deer he left the deer-mother and came to the same Ashrama. There he lived on dried leaves etc. and anxiously awaited the end of deer-life, which was the result of his own actions.

Chapter 9

Sukadeo said to King Parikshita.

There lived a virtuous Brahmin. He had two wives. The elder had nine sons and the younger had twins, one son and one daughter. The son was Bharat, who had left the deer-body and was born as Brahmin in this last birth. He remembered his previous births and, therefore, kept himself aloof from society through fear of attachment. He always fixed his mind on God and apparantly lived like a mad man.

A bandit chief, desirous of issue, wanted to make a human offering to Goddess Bhadra Kali. His followers found Bharata, who was now known as Jadabharata due to his outward madness, and brought him to the chief. As he was about to be slaughtered, the Goddess come out of the image and killed them all with the same sword and set Jadbharata free. Jadbharata resumed his wandering, taking no notice of what had happened.

Chapter 10

At that time Rahugana, king of Sindhu was on his way to his Guru. King's servants wanted some stout man to complete four to carry the king's palanquin. They sighted Jadbharata and forcibly caught him for this work. When the movement of palanquin was not uniform, the king got annoyed and asked as to why the movement was irregular. The bearers blamed the new comer. The king then tauntingly took Jadbharata to task and asked him to be more careful and threatened him with punishment. Jadabharata, who was one with Brahman and whose soul was friendly to all, said, with a smile to king Rahugana, who was talking nonsense and who was proud of his kingship.

जडभरत

स्थौल्यं कार्श्यं व्याधय आधयश्च क्षुतृड् भयं कलिरिच्छा जरा च ।
निद्रा रतिर्मन्युरहंमदः शुचो देहेन जातस्य हि मे न सन्ति ।।१०।।

Jadbharata said:

"Stoutness, leanness, physical and mental ills, fear, hunger, thirst, quarrel, desire, old age, sleep, enjoyment, anger, intoxication, sense of 'I' ness, sorrows etc. exist for those who are born in flesh. They are absent for me. (For I am one with Reality).

विशेष बुद्धेर्विवरं मनाक् च पश्याम यन्न व्यवहारतोऽन्यत् ।
क ईश्वरस्तत्र किमीशितव्यं तथापि राजन् करवाम किं ते ।।१२।।
उन्मत्तमत्तजडवत्स्वसंस्थां गतस्य मे वीर चिकित्सितेन ।
अर्थः कियान् भवता शिक्षितेन स्तब्धप्रमत्तस्य च पिष्टपेषः ।।१३।।

"The differentiation of your being a king and my being a subject is only for worldly use. Spiritually speaking there is no master and no servant. However, Oh king, please tell me what I should do for you. Besides, of what avail is the remedy of your punishing me, who has attained unity with reality though looking like a madman, intoxicated and insensate? On the other hand, if I am really stupid, your punishing me will be of no use."

After giving this spiritual advice to Rahugana, Jadbharata became silent and continued carrying the palanquin. Raghugana, whose ignorance was destroyed by the wise words of

sage, got down from the palanquin, bowed at the feet of Jadbharata begged pardon of him and said.

रहूगण

कस्त्वं निगूढश्चरसि द्विजानां बिभर्षि सूत्रं कतमोऽवधूतः ।
कस्यासि कुत्रत्य इहापि कस्मात् क्षेमाय नश्चेदसि नोत शुक्लः ।।१६।।
अहं च योगेश्वरमात्मतत्त्वविदां मुनीनां परमं गुरुं वै ।
प्रष्टुं प्रवृत्तः किमिहारणं तत् साक्षाद्धरिं ज्ञानकलावतीर्णम् ।।१९।।
स वै भवाँल्लोक निरीक्षणार्थमव्यक्तलिंगो विचरत्यपिस्वित् ।
योगेश्वराणां गतिमन्धवुद्धिः कथं विचक्षीत गृहानुबन्धः ।।२०।।
तन्मे भवान्नरदेवाभिमानमदेन तुच्छीकृत सत्तमस्य ।
कृषीष्ट मैत्रीदृशमार्तबन्धो यथा तरे सदवध्यानमंहः ।।२४।।

Rahugan said:

"You are wearing sacred thread, the special mark of Brahmins. Who are you thus moving incognito? Areyou Bhagawan Dattatrya or similar such dignity? Have you come to do me good as Bhagavan Kapildeo? I am going to Bhagavan Kapil, the greatest of self-realized souls and incarnation of the Lord as knowledge (ज्ञान शक्ति अवतार) to ask him as to how one should surrender one self. Are you that Bhagavan Kapil, wandering on earth to study the condition of people? How can one attached to worldly surroundings know the ways of the Lord of Yoga(योगेश्वर).

Therefore, you, friend of miserable souls, please cast your gracious and friendly look on me, intoxicated with pride of kingship, who has insulted you, a noble soul, so that I may get free from the sin of insulting you."

Chapter 11

Advice of Bharata to king Rahugana:

ब्राह्मण (भरत)

अकोविदः कोविदवादवादान् वदस्यथो नातिविदां वरिष्ठः ।
न सूरयो हि व्यवहारमेनं तत्त्वावमर्शेन सहामनन्ति ।।१।।
न तस्य तत्त्वग्रहणाय साक्षाद् वरीयसीरपि वाचः समासन् ।
स्वप्ने निरुक्त्या गृहमेधिसौख्यं न यस्य हेयानुमितं स्वयं स्यात् ।।३।।
तावानयं व्यवहारः सदाविः क्षेत्रज्ञसाक्ष्यो भवति स्थूलसूक्ष्मः ।
तस्मान्मनो लिङ्गमदो वदन्ति गुणागुणत्वस्य परावरस्य ।।७।।

गुणानुरक्तं व्यसनाय जन्तोः क्षेमाय नैर्गुण्यमथो मनः स्यात् ।
यथा प्रदीपो घृतवर्तिमश्नन् शिखाः सधूमा भजति ह्यन्यदा स्वम् ।
पदं तथा गुणकर्मानुबद्धं वृत्तीर्मनः श्रयतेऽन्यत्र तत्त्वम् ॥८॥
न यावदेतां तनुभृन्नरेन्द्र विधूय मायां वयुनोदयेन ।
विमुक्तसङ्गो जितषट्सपत्नो वेदात्मतत्त्वं भ्रमतीह तावत् ॥१५॥
न यावदेतन्मन आत्मलिंगं संसारतापावपनं जनस्य ।
यच्छोकमोहामयरागलोभवैरानुबन्धं ममतां विधत्ते ॥१६॥
भ्रातृव्यमेनं तददभ्रवीर्यमुपेक्षयाध्येधितमप्रमत्तः ।
गुरोर्हरेश्चरणोपासनास्त्रो जहि व्यलीकं स्वयमात्ममोषम् ॥१७॥

Brahmin (Bharata) said:

"Oh king! you, though ignorant, talk like a wise man. Therefore you cannot be counted among true learned ones. Men well versed in truth do not accept the apparent relations of master and servant as seen in worldly transactions as real. One who does not look upon heavenly pleasures, come out of sacrifices and other similar acts of a householder, as things to be despised, cannot understand reality from Vedic sayings. Therefore, Oh king, so long as the mind exists, the activities of waking and dream stages are visible. Wise people, therefore, regard mind as the cause of both worldly show under the influence of three Gunas, and of leading one to a stage beyond these Gunas.

The mind (of beings) attached to material objects of enjoyment leads to misery but the same leads them to welfare when freed from such objects. Just as a lamp slowly consumes ghee from wick soaked in it, and enters the source of fire after the ghee is exhsusted, so the mind is engrossed in various mind inclinations (वृत्ति). When however, it is freed from them, the mind comes to its original abode.

Oh king, so long as man does not free himself from nescience (अज्ञान) by advent to knowledge, freeing himself from attachments, and by conquering the six enemies, he cannot get self realization. He fails to understand that this tainted mind is the cause of agonies of birth and death and produces grief, delusion, disease, attraction, avarice and enmity, experienced by Jeeva. Therefore, Oh brother, know that mind is your great enemy. It has become powerful by your carelessness. This mind, though unreal has completely covered the soul. You should,

therefore, kill it with the sword of worship at the feet of the preceptor and the Lord.

Chapter 12

Continuation of advice.

ब्राह्मण (भरत)

ज्ञानं विशुद्धं परमार्थमेकमनन्तरं स्वबहिर्ब्रह्म सत्यम् ।
प्रत्यक् प्रशान्तं भगवच्छब्दसंज्ञं यद्वासुदेवं कवयो वदन्ति ।।११।।
रहूगणैतत्तपसा न याति न चेज्यया निर्वपणाद् गृहाद्वा ।
नच्छन्दसा नैव जलाग्निसूर्यैर्विना महत्पादरजोऽभिषेकम् ।।१२।।
तस्मान्नरोऽसङ्गसुसङ्गजात ज्ञानासिनेहैव विवृक्णमोहः ।
हरिं तदीहा कथन श्रुताभ्यां लब्धस्मृतिर्यात्यतिपारमध्वनः ।।१६।।

Brahmin (Bharata) said:

Pure knowledge is the Reality, one without a second, immutable, inside and outside. This is styled as Bhagavan and Vasudeo by learned people. Rahugana, this knowledge cannot be attained by penance, sacriflces, libations, household life, recitation of Vedas, worship of water, fire and Sun. It can only be obtained by bathing oneself in the dust of the feet of great souls. In short one must come over delusion by acquiring, knowledge by association with persons without attachment and constantly meditating on the Lord, listening to stories of His divine play and thus get free from worldly existence."

Chnpter 13

In this Chapter, souls are described as wandering from birth to birth like traders moving from place to place for sale of goods. In the end Rahugana is advised to end this vicious circle.

रहूगण त्वमपि ह्यध्वनोऽस्य संन्यस्तदण्डः कृतभूतमैत्रः ।
असंजितात्मा हरिसेवया शितं ज्ञानासिमादाय तरातिपारम् ।। २०।।

Rahugana, you are also wandering on the same path. Now you desist from the work of punishing people and become friend to all. You should remain unattached to objects and cut

across this path by sword of service to the Lord.

In this way, Jadbharat advised Rahugana and resumed his wandering on earth, and the king also came over the idea of considering body as soul (idea superimposed by ignorance). Such is the outcome of resorting to devotees of the Lord.

Chapter 14

Detailed description of Jeeva (जीव) wandering in this World from birth to birth.

Chapter 15

Description of lineage of Bharata.

Chapter 16 & 17

Description of Bhuwan Kosh and Gangaji. Bharatavarsh is land for doing work (कर्मभूमि). The remaining eight Varshas are for heavenly enjoyments

Chapter 18

Description of different Varshas.

Chapter 19

Description of Kimpurush and Bharata Varsha.

Chapter 20

Description of six Dwipa (द्वीप) and Lokaloka mountain (लोकालोक पर्वत).

Chapter 21

Description of Sun's Chariot and its movement.

Chapter 22

Description of Different Stars and their movements,

Chapter 23

Description of (शिशूमार चक्र) Shishumara Chakra.

Chapter 24

Description Rahu etc. and nether lands.

Chapter 25

Praise of (संकंपण देव).

Chapter 26

Description of various hells.

SKANDA SIX

Chapter 1

Story of Ajamila_begins.

In the end of Skanda five, Sukadeo told King Parikshit that one has to suffer in hell for sins committed in this life. Therefore wise men should perform, in this life only, expiatory rites to soften the effects of sins.

राजा

दृष्टश्रुताभ्यां यत्पापं जानन्नाप्यात्मनोऽहितम् ।
करोति भूयो विवशः प्रायश्चित्तमथो कथम् ।।९।।
क्वचिन्निवर्ततेऽभद्रात्क्वचिच्चरति तत्पुनः ।
प्रायश्चित्तमतोऽपार्थं मन्ये कुञ्जरशौचवत् ।।१०।।

King (Parikshit) said:

Man, afraid of visible punishments (such as are inflicted on sinners by Govt. Society etc). and heard ones (such as hell, low births etc. enjoined by scriptures), and knowing full well, that sins lead to misery, keeps on indulging in sins. Of what use are expiatory rites to such persons? Men sometimes take to 'Prayaschit' (प्रायश्चित) and consider themselves freed from sinful acts done, and go on repeating the same. This is something like bathing an elephant, who showers mud all over his body the next moment. Similarly expiatory rites are useless for men.

श्री शुक

कर्मणा कर्मनिर्हारो न ह्यात्यन्तिक इष्यते ।
अविद्वदधिकारित्वात्प्रायश्चित्तं विमर्शनम् ।।११।।
नाश्नतः पथ्यमेवान्नं व्याधयोऽभिभवन्ति हि ।
एवं नियमकृद्राजन् शनैः क्षेमाय कल्पते ।।१२।।

तपसा ब्रह्मचर्येण शमेन च दमेन च ।
त्यागेन सत्यशौचाभ्यां यमेन नियमेन च ॥१३॥
देहवाग्बुद्धिजं धीरा धर्मज्ञाः श्रद्धयान्विताः ।
क्षिपन्त्यघं महदपि वेणुगुल्ममिवानलः ॥१४॥
केचित्केवलया भक्त्या वासुदेवपरायणाः ।
अघं धुन्वन्ति कात्स्न्र्येन् नीहारमिव भास्करः ॥१५॥
न तथा ह्यघवान् राजन् पूयेत तप आदिभिः ।
यथा कृष्णार्पितप्राणस्तत्पूरुषनिषेवया ॥१६॥
सध्रीचीनो ह्ययं लोके पन्थाः क्षेमोऽकुतोभयः ।
सुशीलाः साधवो यत्र नारायणपरायणाः ॥१७॥
प्रायश्चित्तानि चीर्णानि नारायणपराङ्मुखम् ।
न निष्पुनन्ति राजेन्द्र सुराकुम्भमिवापगाः ॥१८॥
अत्र चोदाहरन्तीममितिहासं पुरातनम् ।
दूतानां विष्णुयमयोः संवादस्तं निबोध मे ॥२०॥

Shri Suka said:

The annihilation of work done cannot be had by other work (expiatory actions), because the Root cause of action (कर्म) is ignorance. Therefore, knowledge is the only correct 'Prayaschit'. Disease never overtakes one who eats whole-some food only. Similarly, Oh King, one who observes rules of good conduct attains welfare.

Just as fire in bamboo grove destroys the entire grove, men of fortitude with belief and religious mind completely destroy sins committed through body, mind and speech, by resorting to penance, abstinance, (ब्रह्मचर्य) control over senses both internal and external, sacrifice, truth, purity, Yama and Niyama. Others destroy their sins by devotion and complete surrender to 'Vasudeo' just as the sun removes the mist. Sinful men are not purified by penance etc. to the extent they are purified by devotion and surrendering to Lord. In this world the path of devotion is the best (expiatory rite), since it is blissful and without fear. That is why it is practised by good people. Just as a pot filled with wine cannot be cleaned by river waters, so 'Prayaschits' done from time to time are of no use to one averse to God. On this subject, they tell an old story in the form of a dialogue between servants of Lord Vishnu and Servants of Yama, the god of death.

कान्यकुब्जे द्विजः कश्चिद्दासीपतिरजामिलः ।
नाम्ना नष्टसदाचारो दास्याः संसर्गदूषितः ॥२१॥
वन्द्यक्ष कैतवैश्चोर्यैर्गर्हितां वृत्तिमास्थितः ।
बिभ्रत्कुटुम्बमशुचिर्यातयामास देहिनः ॥२२॥
एवं निवसतस्तस्य लालयानस्य तत्सुतान् ।
कालोऽत्यगान्महान् राजन्नष्टाशीत्यायुषः समाः ॥२३॥
तस्य प्रवयसः पुत्रा दश तेषां तु योऽवमः ।
बालो नारायणो नाम्ना पित्रोश्च दयितो भृशम् ॥२४॥
सबद्धहृदयस्तस्मिन्नर्भके कलभाषिणि ।
निरीक्षमाणस्तल्लीलां मुमुदे जरठो भृशम् ॥२५॥

In Kanyakubja, there lived a brahmin named Ajamila. He had a harlot as his wife (besides one of brahmin caste). Due to association with harlot all his good conduct was ruined. He led a life of banditry, gambling and cheating, and thus supported his family by causing pain to others. In this way he lived eighty eight years looking after the progeny from the prostitute. The old man had ten sons, of which Narayan was the youngest. He was very much liked by parents. Extremely fond of him, the old man was attracted by his pratling words and other child sports.

स एवं वर्तमानोऽज्ञो मृत्युकाल उपस्थिते ।
मतिं चकार तनये बाले नारायणाह्वये ॥२७॥
स पाशहस्तांस्त्रीन्दृष्ट्वा पुरुषान् भृशदारुणान् ।
वक्रतुण्डानूर्ध्व रोम्ण आत्मानं नेतुमागतान् ॥२८॥
दूरे क्रीडानकासक्तं पुत्रं नारायणाह्वयम् ।
प्लावितेन स्वरेणोच्चैराजुहावाकुलेन्द्रियः ॥२९॥
निशम्य म्रियमाणस्य ब्रुवतो हरिकीर्तनम् ।
भर्तुर्नाम महाराज पार्षदाः सहसाऽपतन् ॥३०॥
विकर्षतोऽन्तर्हृदयाद्दासीपतिमजामिलम् ।
यमप्रेष्यान् विष्णुदूता वारयामासुरोजसा ॥३१॥
ऊचुर्निषेधितास्तांस्तै वैवस्वतपुरःसराः ।
के यूयं प्रतिषेद्धारो धर्मराजस्य शासनम् ॥३२॥

Living a life like this, the time of death dawned on foolish Ajamila. At this time he fixed his mind on the youngest son Narayan. He saw three terrific persons, with nooses in their

hands. They had ghostly faces with hairs standing on their bodies. Frightened by this scene, Ajamila, loudly called for his son "Narayana, Narayana" who was playing at a distance. Messengers of Lord Vishnu, saw this dying man uttering the name of their Lord Narayana again and again, they thought that Ajamila is praying to Lord for help at his death bed. They quickly came there and saw the servants of god of Death (यमदूत) forcibly removing the subtle body (सूक्ष्म शरीर) from the gross body (स्थूल शरीर). They intervened and prevented servants of Yama from doing anything to Ajamila. Thus prevented, they asked them as to who they were to prevent them from carrying out orders of Dharmaraj.

विष्णुदूता

यूयं वै धर्मराजस्य यदि निर्देशकारिणः ।
ब्रूत धर्मस्य नस्तत्त्वं यच्च धर्मस्य लक्षणम् ।।३८।।
कथंस्विद् ध्रियते दण्डः किं वास्य स्थानमीप्सितम् ।
दंड्याः किं कारिणः सर्वे आहोस्वित्कतिचिन्नृणाम् ।।३९।।

Messengers of Lord Vishnu said:

Oh servants of 'Yama' if you have really come from 'Yama' to carry out his behests, please tell us the nature of Dharma and the principle behind it. How is punishment given? Who deserves it? Are all beings who commit sin to be punished, or only a few of them?

यमदूता

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः ।
वेदो नारायणः साक्षात्स्वयम्भूरिति शुश्रुम ।।४०।।
सूर्योऽग्निः खं मरुद्गावः सोमः सन्ध्याहनी दिशः ।
कं कुः कालो धर्म इति ह्येते दैह्यस्य साक्षिणः ।।४२।।
एतैरधर्मो विज्ञातः स्थानं दण्डस्य युज्यते ।
सर्वे कर्मानुरोधेन दण्डमर्हन्ति कारिणः ।।४३।।

Servants of Yama said:

Whatever is dictated by Veda is Dharma and anything against it is Adharma. Veda is self-born Narayana Himself. So we have heard. Sun, fire, sky, air, organs, moon, twilight, night, day quarters, water, earth, time and Dharma, keep on recording actions done by men with body or mind. Adharma is

judged by these and one fit for punishment is marked out. All who commit sin deserve punishment in accordance with what they have done.

अयं हि श्रुतसम्पन्नः शीलवृत्तगुणालयः।
धृतव्रतो मृदुर्दान्तः सत्यवान्मन्त्रविच्छुचिः ॥५६॥
गुर्वग्न्यतिथिवृद्धानां शुश्रूषुर्निरहंकृतः।
सर्वभूतसुहृत्साधुर्मितवागनसूयकः ॥५७॥
एकदासौ वनं यातः पितृसन्देशकृद् द्विजः।
आदाय तत आवृत्तः फलपुष्पसमित्कुशान् ॥५८॥
ददर्श कामिनं कञ्चिच्छूद्रं सह भुजिष्यया।
पीत्वा च मधु मैरेयं मदाघूर्णितनेत्रया ॥५९॥
मत्तया विश्लथन्नीव्या व्यपेतं निरपत्रपम्।
क्रीडन्तमनु गायन्तं हसन्तमनयान्तिके ॥६०॥
दृष्ट्वा तां कामलिप्तेन बाहुना परिरम्भिताम्।
जगाम हृच्छयवशं सहसैव विमोहितः ॥६१॥
तन्निमित्त स्मरव्याजग्रहग्रस्तो विचेतनः।
तामेव मनसा ध्यायन् स्वधर्माद्विरराम ह ॥६३॥
तामेव तोषयामास पित्र्येणार्थेन यावता।
ग्राम्यैर्मनोरमैः कामैः प्रसीदेत यथा तथा ॥६४॥
विप्रां स्वभार्यामप्रौढां कुले महति लम्भिताम्।
विससर्जाचिरात्पापः स्वैरिण्यापाङ्गविद्धधीः ॥६५॥
यतस्ततश्चोपनिन्ये न्यायतोऽन्यायतो धनम्।
बभारास्याः कुटुम्बिन्याः कुटुम्बं मन्दधीरयम् ॥६६॥
यदसौ शास्त्रमुल्लङ्घ्य स्वैरचार्यार्य गर्हितः।
अवर्तत चिरं कालमघायुरशुचिर्मलात् ॥६७॥
तत एनं दण्डपाणेः सकाशं कृतकिल्बिषम्।
नेष्यामोऽकृतनिर्वेशं यत्र दण्डेन शुद्ध्यति ॥६८॥

This man (Ajamila) was well versed in scriptures and was abode of good character, conduct and other virtues. He had duly served protector, fire, guests and old persons. He was free of ego. He always cared for welfare of other people and was generous. He was moderate in his talk and had no malice for others.

Once, as per orders of his father, he went to forest for bringing flowers, fruits, samidha grass and other materials for worship. On his way back he saw a lewd, low caste person, in

company of a harlot intoxicated with drinks and enjoying with her. The harlot also was drunk and half naked. The fellow was singing and laughing with her and indulging in various acts of amor. Seeing her embraced by that lustful man in his arms, Ajamila became infatuated and overcome with passion. He tried to resist this with all his strength, but he could not control himself inspite of maximum efforts. The demon (Kama) took full possession of him through her. Always remembering her, he fell away from his high mental pose. He tried to please her with all his paternal wealth. In so doing, the sinner smitten with side glances of harlot, abandoned his young brahmin wife come from decent family. He brought money by fair and foul means and maintained the large family of the harlot. He violated the scriptures, was licentious and was condemned by good people. All along he was leading a sinful life and had done no Prayaschit for his bad actions. Therefore, we are taking him to god of [death (यमराज) for proper punishment, which will purify him.

Chapter 2

विष्णुदूता

अहो कष्टं धर्मदृशामधर्मः स्पृशते सभाम् ।
यत्रादण्डच्येष्वपापेषु दण्डो यैर्ध्रियते वृथा ।।२।।
अयं हि कृतनिर्वेशो जन्म कोटयंहसामपि ।
यद् व्याजहार विवशो नाम स्वस्त्ययनं हरेः ।।७।।
एतेनैव ह्यघोनोऽस्य कृतं स्यादघनिष्कृतम् ।
यदा नारायणायेति जगाद चतुरक्षरम् ।।८।।
स्तेनः सुरापो मित्रध्रुग् ब्रह्महा गुरुतल्पगः ।
स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे ।।९।।
सर्वेषामप्यघवतामिदमेव सुनिष्कृतम् ।
नामव्याहरणं विष्णोर्यतस्तद्विषयामतिः ।।१०।।
अथैनं मापनयत कृताशेषाघनिष्कृतम् ।
यदसौ भगवन्नाम प्रियमाणः समग्रहीत् ।।१३।।
सांकेत्यं पारिहास्यं वा स्तोभ हेलनमेव वा ।
वैकुण्ठनामग्रहणमशेषाघहरं विदुः ।।१४।।

अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् ।
सङ्कीर्तितमघं पुंसो दहेदेधो यथानलः ॥१८॥
यथागदं वीर्यतममुपयुक्तं यदृच्छया ।
अजानतोऽप्यात्मगुणं कुर्यान्मन्त्रोऽप्युदाहृतः ॥१९॥

Messengers of Lord Vishnu said:

It is a pity that अधर्म is being followed by custodians of धर्म, since an innocent person is being punished. This man (Ajamila) has already done 'Prayaschit' for sins of crores of births since he has involuntarily uttered the pious name of Hari. The moment he uttered the Lord's name of four letters 'Narayana', he carried out Prayaschit for all his sins. The greatest expiation for all sinners, such as thieves, drunkards persons unfaithful to friends, killers of brahmins, enjoyers of preceptors' wives, killers of women, kings, fathers and cows, and others, is uttering the name of Vishnu whereby the thought is concentrated on Him. Wise people consider utterance of name of 'Hari' as the greatest destroyer of all sins, even though the utterence be for some other purpose, or be done in jest, or as the result of sounds, or for deriding others. The name uttered knowingly or unknowingly burns the sins of man as fire burns fuel. Like a strong drug taken through mistake or a mantra uttered unknowingly, the name of Lord has its effect on persons uttering the same.

श्री शुक

त एवं सुविनिर्णीय धर्मं भागवतं नृप ।
तं याम्यपाशान्निर्मुच्य विप्रं मृत्योरमूमुचन् ॥२०॥
इति प्रत्युदिता याम्या दूता यात्वा यमान्तिके ।
यमराज्ञे यथा सर्वमाचचक्षुररिन्दम ॥२१॥
द्विजः पाशाद्विनिर्मुक्तो गतभीः प्रकृतिं गतः ।
ववन्दे शिरसा विष्णोः किङ्करान् दर्शनोत्सवः ॥२२॥
तं विवक्षुमभिप्रेत्य महापुरुषकिङ्कराः ।
सहसा पश्यतस्तस्य तत्रान्तर्दधिरेऽनघ ॥२३॥
अजामिलोऽप्यथाकर्ण्य दूतानां यमकृष्णयोः ।
धर्मं भागवतं शुद्धं त्रैविद्यं च गुणाश्रयम् ॥२४॥
भक्तिमान् भगवत्याशु माहात्म्यश्रवणाद्धरेः ।
अनुतापो महानासीत्स्मरतोऽशुभमात्मनः ॥२५॥

Shri Suka said:

Oh King (Parikshita) in this way the angels explained the principles of (भागवत धर्म) path of devotion and released Ajamila from the clutches of 'Yama Dutas' and freed him from the mouth of death. The servants of Death went back and narrated to Yama the whole thing as it happened. Released from the noose of death, the brahmin, with his fear gone, regained his normal state and saluted the pleasant looking angels by bending his head. The angels, however, seeing him desirous of speaking, immediately disappeared then and there.

Ajamila, after hearing the path of devotion in the conversation of messengers of the Lord and those of Death quickly became a devotee of God and recapitulating his sins became truly repentent. He thought.

अहो मे परमं कष्टमभूदविजितात्मनः ।
येन विप्लावितं ब्रह्म वृषल्यां जायताऽऽत्मना ।।२६।।
धिङ्मां विगर्हितं सद्भिर्दुष्कृतं कुलकज्जलम् ।
हित्वा बालां सतीं योऽहं सुरापामसतीमगाम् ।।२७।।
वृद्धावनाथौ पितरौ नान्यबन्धू तपस्विनौ ।
अहो मयाधुना त्यक्तावकृतज्ञेन नीचवत् ।।२८।।
सोऽहं व्यक्तं पतिष्यामि नरके भृशदारुणे ।
धर्मघ्नाः कामिनो यत्र विन्दन्ति यमयातनाः ।।२९।।
किमिदं स्वप्न आहोस्वित् साक्षाद् दृष्टमिहाद्भुतम् ।
क्व याता अद्य ते ये मां व्यकर्षन् पाशपाणयः ।।३०।।
अथ ते क्व गताः सिद्धाश्चत्वारश्चारुदर्शनाः ।
व्यमोचयन्नीयमानं बद्ध्वा पाशैरधोभुवः ।।३१।।
सोऽहं तथा यतिष्यामि यतचित्तेन्द्रियानिलः ।
यथा न भूय आत्मानमन्धे तमसि मज्जये ।।३५।।

Oh, what a pity that I, with no control on sense organs, produced sons of a harlot and thus disgraced my Brahminhood. Fie upon me, a blot to my family, and censured by good people. I left my young chaste wife and took an unchaste drunkard woman. I abandoned my helpless old parents. I shall surely go to a dire hell where lustful and irrelegious men suffer terrible pain.

Was it a dream I saw or a great wonder? Where are they, who were dragging me, gone? And where are the four angels

gone, who rescued me from them? Now, in future with full control on mind, senses and breath I shall so shape myself as not to fall in dark hell again.

विमुच्य तमिमं बन्धमविद्याकामकर्मजम् ।
सर्वभूतसुहृच्छांतो मैत्रः करुण आत्मवान् ।।३६।।
मोचये ग्रस्तमात्मानं योषिन्मय्याऽऽत्ममायया ।
विक्रीडितो ययैवाहं क्रीडामृग इवाधमः ।।३७।।
ममाहमिति देहादौ हित्वा मिथ्यार्थ धीर्मतिम् ।
धास्ये मनो भगवति शुद्धं तत्कीर्तनादिभिः ।।३८।।

Through ignorance, I considered myself as body and engaged myself in desires and actions. Bondage is the result of all this. Now I shall get over this and do good to all and be kind to all. I shall observe self control and be calm. Lord's Maya, taking the form of a woman made me a playful creature. I shall now release myself from this. Now I have realized Truth. I shall leave the ideas of Me and Mine and fix my mind on the Pure Being Bhagavan and purify it by singing Lord's name.

श्री शुक

इति जातसुनिर्वेदः क्षणसंगेन साधुषु ।
गंगाद्वारमुपेयाय मुक्त सर्वानुबन्धनः ।।३९।।
स तस्मिन् देवसदन आसीनो योगमाश्रितः ।
प्रत्याहृतेन्द्रियग्रामो युयोज मम आत्मनि ।।४०।।
हित्वा कलेवरं तीर्थे गंगायां दर्शनादनु ।
सद्यः स्वरूपं जगृहे भगवत्पार्श्ववर्तिनाम् ।।४३।।
साकं विहायसा विप्रो महापुरुषकिङ्करैः ।
हैमं विमानमारुह्य ययौ यत्र श्रियः पतिः ।।४४।।

Shri Suka said:

Thus, with complete disgust for worldly enjoyments, result of a moment's association with good souls, (सत्संग) Ajamila went to Gangadwara, freed from all ties. There in that divine abode he sat and practised Yoga. Fixing his mind on self by control of all sense organs, he saw the angels and saluted them. He abandoned his body on the bank of Ganga and immediately assumed the form of those who ever remain near the Lord. Ajamila mounted a golden throne with the angels and went to the Lord's place through the sky.

King Parikshit! Such is the importance of utterance of Lord's name. Ajamila, a sinner was purified by Lord's name inspite of his sinful actions throughout his life.

Chapter 3

Dialogue between Yama and his servants.

श्री शुक

भगवत्पुरुषै राजन् याम्या: प्रतिहतोद्यमा: ।
पतिं विज्ञापयामासुर्यमं संयमनीपतिम् ॥३॥

Shri Suka said:

Oh King! Being thus defeated in their work by angels, the servants of god of death, the owner of Sanymani (capital of Yama), went to him and narrated the whole thing as happened.

यमदूत

कति सन्तीह शास्तारो जीवलोकस्य वै प्रभो ।
त्रैविध्यं कुर्वत: कर्म फलाभिव्यक्तिहेतव: ॥४॥

Servants of Yama said:

Oh master, how many rulers are there for this world of living beings, who perform three-fold actions (meritorious, sinful and mixed) to give them proper fruits for their actions?

यम

परो मदन्यो जगतस्तथुषश्च
ओतं प्रोतं पटवद्यत्र विश्वम् ।
यदंशतोऽस्य स्थितिजन्मनाशा
नस्योतवद् यस्य वशे च लोक: ॥१२॥
भूतानि विष्णो: सुरपूजितानि
दुर्दर्शलिंगानि महाद्भुतानि ।
रक्षन्ति तद्भक्तिमत: परेभ्यो
मत्तश्च मर्त्यानिथ सर्वतश्च ॥१८॥
धर्मं तु साक्षाद्भगवत्प्रणीतं
न वै विदुर्ऋषयो नापि देवा: ।
न सिद्धमुख्या असुरा मनुष्या:
कुतश्च विद्याधरचारणादय: ॥१९॥

स्वयम्भूर्नारदः शम्भुः कुमारः कपिलो मनुः
प्रह्लादो जनको भीष्मो बलिर्वैयासकिर्वयम् ।।२०।।
द्वादशैते विजानीमो धर्मं भागवतं भटाः ।
गुह्यं विशुद्धं दुर्बोधं यं ज्ञात्वामृतमश्नुते ।।२१।।
एतावानेव लोकेऽस्मिम् पुंसां धर्मः परः स्मृतः ।
भक्तियोगो भगवति तन्नामग्रहणादिभिः ।।२२।।
नामोच्चारणमाहात्म्यं हरेः पश्यत पुत्रकाः ।
अजामिलोऽपि येनैव मृत्यपाशादमुच्यत ।।२३।।
ते देवसिद्धपरिगीतपवित्रगाथा
ये साधवः समदृशो भगवत्प्रपन्नाः ।
तान् नोपसीदत हरेर्गदयाभिगुप्तान्
नैषां वयं न च वयः प्रभवाम दण्डे ।।२७।।

Yama said:

Oh my servants, besides me, there is the Lord, master of movable and immovable things. In Him this world is woven as warp and woof in cloth. His partial powers as exhibited in Brahma, Vishnu and Shankar, create, protect and destroy this universe. He has kept the final power in His hands.

God has Himself defined the limits of Dharma, which are not fully known to sages, gods and sidhas. How can then men, Vidyadharas, Charanas and others know them? Brahma, Narada, Shiv, Kumar, Kapil, Manu, Prahlad, Janak, Bhisma, Bali, Suka and Me (Yama) these twelve know the Bhagwata Dharma, knowledge of which leads to immortality. Only this much is considered as the greatest Dharma of human beings, namely the practice of devotion to Lord by uttering His name and such other things. My dear sons, behold the greatness of utterance of Hari's name. By this alone Ajamila was released from the clutches of death.

Those good people who are equanimous and who consider the Lord as their साधना & साध्य (constant practice and goal), and whose pure stories are sung by gods and great men, are ever protected by Him. Do not henceforth approach them. Neither I nor Time has power to punish them.

Chapters 4, 5, 6

In these Chapters lineage of Daksha Prajapati is described.

At the advice of sage Narada all his sons took renunciation (संन्यास). Daksha got annoyed at this and in return cursed Narada to remain an ever-wanderer. Daksha had sixty daughters, of these ten were married to Dharma, thirteen to sage Kashyapa, twenty seven to Moon, two to Devil (भूत), two to Angira, two to Khushawas and the remaining four to Tarksha. The whole world of living beings is born from these daughters. From Kashyapa's wife, Diti, demons (दैत्य) were born and from his wife Aditi, gods were born. Thus they were all relatives.

Chapter 7

Indra, King of gods, became proud of his wealth. Once he was sitting on throne with his wife Shachi, surrounded by all his followers. In the meanwhile, Brahaspati the preceptor, entered the gathering. Indra not only did not get up from his seat to receive him, but did not even move from his fixed position. Thus insulted, Brahaspati left the gathering and went in retirement. Demons taking advantage of the situation, attacked gods, defeated them and deprived them of all wealth. Gods went to Brahmaji and consulted him as to what they should do. Brahmaji rebuked Indra for insulting Brahaspati, and asked him to request Vishwarup to take the position of preceptorship and help him to regain the old position of wealth and prosperity. Indra did accordingly and induced Vishwarup to accept preceptorship of gods. Vishwarup agreed on the condition of freedom to help his relatives among the demons. He helped gods to regain the lost position to a great extent by use of Narayankavacha.

Chapter 8

Description of Narayankavacha, a divine protection through which Indra became powerful.

Chapter 9

Story of demon Vritrasura. Vishwarup had three mouths. He drank somaras with one, wine with the second and had food with the third mouth. He used to give oblations to gods, rela-

tives of his father openly. and secretly offered oblations to his mother's ancestors. (His mother was from among demons). Indra, once got enraged at this and cut off all the three heads of Visharupa. Knowing this Twasta, the father of Vishwarupa got enraged and performed a special sacrifice for birth of a powerful demon to kill Indra. As a result Virtrasur was born. Gods fought with him but had to suffer defeat at his hands. Gods gradually lost their position. In the end they prayed Lord Hari to show them a way out of the difficult situation. They took refuge in Narayan and eloquently praised Him with one mind. The Lord was pleased and said, Oh gods, you have worshipped me with praises. This sort of worship reminds 'jeeva' of its source and produces devotion in him towards Me. Indra, may good luck come to you. Do not now delay. You go to sage Dadhichi and ask for his body which has attained perfection, by devotion (विद्या), penance (तप), and austerities (व्रत). You beg of him his limbs. He will surely oblige you at the request of अश्विनी कुमार. Then from his limbs (bones) get a deadly weapon prepared by Vishwakarma. You fight Vritrasur with that weapon (वज्र) and you will succeed in killing him. Gods did accordingly.

Chapter 10

श्री शुक

इन्द्रमेवं समादिश्य भगवान् विश्वभावनः ।
पश्यतामनिमेषाणां तत्रैवान्तर्दधे हरिः ॥१॥
तथाभियाचितो देवैर्ऋषिराथर्वणो महान् ।
मोदमान उवाचेदं प्रहसन्निव भारत ॥२॥
अपि वृन्दारका यूयं न जानीथ शरीरिणाम् ।
संस्थायां यस्त्वभिद्रोहो दुःसहश्चेतनापहः ॥३॥
जिजीविषूणां जीवानामात्मा प्रेष्ठ इहेप्सितः ।
क्व उत्सहेत तं दातुं भिक्षमाणाय विष्णवे ॥४॥

Shri Suka said:

Thus instructing Indra, Lord Hari, the life giver to world, disappeared as the gods were looking upon Him with eyes wide

open. The gods then went to sage Dadhichi and asked of him his limbs. Oh king, the sage was glad and laughingly said.

Dadhichi—Oh gods, probably you do not know that the living being has to undergo severe pain at the time of death. This being so, no one would like to part with one's body, even if same is asked for by Lord Vishnu Himself.

देवा

किं नु तद् दुस्त्यजं ब्रह्मन् पुंसां भूतानुकम्पिनाम् ।
भवद्विधानां महतां पुण्यश्लोकेऽड्यकर्मणाम् ।।५।।
ननु स्वार्थपरो लोको न वेद परसंकटम् ।
यदि वेद न याचेत नेति नाह यदीश्वरः ।।६।।

Gods said:

What is difficult to part with for great souls like you, who are compassionate towards beings, and who are praised by all good people? It is true that beggars are selfish. They do not take into consideration, the hardships likely to be caused to the giver. Similarly the donor also does not realize the humility suffered by beggars. Looking to all this, please honour our request.

दधीचि

धर्मं वः श्रोतुकामेन यूयं मे प्रत्युदाहृताः ।
एष वः प्रियमात्मानं त्यजन्तं संत्यजाम्यहम् ।।७।।
योऽध्रुवेणात्मना नाथा न धर्मं न यशःपुमान् ।
ईहेत भूतदयया स शोच्यः स्थावरैरपि ।।८।।
एतावानव्ययो धर्मः पुण्यश्लोकैरुपासितः ।
यो भूतशोक हर्षाभ्यामात्मा शोचति हृष्यति ।।९।।
अहो दैन्यमहो कष्टं पारक्यैः क्षणभङ्गुरैः ।
यन्नोपकुर्यादस्वार्थैर्मर्त्यः स्व ज्ञातिविग्रहैः ।।१०।।

Dadhichi said:

Being anxious to know from you, Oh gods, the principles underlying Dharma, I accosted you as above. Here I give you my dear body. Surely I will have to part with it some day.

He is to be pitied, even by inanimate things who being kind to all does not secure Dharma and fame through perishable things such as body etc. Great souls have discovered the truth underlying religious life. This is to be one with others both in

their pleasure and pain. It is a great wonder, that knowing well that death will one day take away everything, men do not utilize their wealth, body etc. for the good of others.

Having thus resolved, Sage Dadhichi united his soul with Brahma and gave his body to gods.

The gods took the body and got a thunderbolt (वज्र) prepared from Dadhichi's bones through Vishwakarma. A great battle took place between gods and demons in which demons were routed. Seeing his followers fleeing, Vritrasura said:

जातस्य मृत्युर्ध्रुव एष सर्वतः
प्रतिक्रिया यस्य न चेह क्लृप्ता।
लोको यशश्चाथ ततो यदि ह्यमुं
को नाम मृत्युं न वृणीत युक्तम् ॥३२॥

Death is certain to all who are born. There is no remedy against this. Who, therefore, will not welcome death if the result is fame in this world and heavenly pleasures after death.

Chapter 11

Inspite of encouraging words of Vritrasura the demons kept on fleeing. Vritrasura then challenged Indra and practically defeated him. Indra's mace was broken to pieces.

वृत्रासुर

सुरेश कस्मान्न हिनोषि वज्रं पुरः स्थिते वैरिणि मय्यमोघम्।
मा संशयिष्ठा न गदेव वज्रं स्यान्निष्फलं कृपणार्थेव याञ्चा ॥१९॥
नन्वेष वज्रस्तव शक्र तेजसा हरेर्दधीचेस्तपसा च तेजितः।
तेनैव शत्रुं जहि विष्णुयन्त्रितो यतो हरिर्विजयः श्रीर्गुणास्ततः ॥२०॥
अहं समाधाय मनो यथाऽऽह सङ्कर्षणस्तच्चरणारविन्दे।
त्वद्वज्ररंहोलुलितग्राम्यपाशो गतिं मुनेर्याम्यपविद्धलोकः ॥२१॥

Vritrasura said:

Oh king of gods, why don't you aim your unfailing thunderbolt at me, your enemy standing before you? This weapon will not fail you as mace. This thunderbolt is powerful because of Lord Hari's will and penance of Dadhichi. Lord Hari has ordered you to kill me. So you kill me with this weapon. Victory, prosperity and all merits reside where Lord Hari is present. I

shall concentrate my mind at the lotus feet of the Lord. The power of this divine weapon will cut away my ties to worldly things and I shall reach God's abode after death.

Chapter 12

A great fight took place between Indra and Vritrasura. Vritrasura was not anxious to win, but was rather seeking death at the hands of Indra through the divine weapon and get himself united with the Lord. He struck Indra with his heavy 'Trishula'. Indra was overpowered and the thunderbolt slipped from his hand and fell near the feet of Vritrasura. Being humiliated, Indra did not pick it up.

इन्द्रो न वज्रं जगृहे विलज्जितश्च्युतं स्वहस्तादरिसन्निधौ पुनः ।
तमाह वृत्रो हर आत्तवज्रो जहि स्वशत्रुं न विषादकालः ॥६॥
युयुत्सतां कुत्रचिदाततायिनां जयः सदैकत्र नवै परात्मनाम् ।
विनैकमुत्पत्तिलयस्थितीश्वरं सर्वज्ञमाद्यं पुरुषं सनातनम् ॥७॥
लोकाः सपाला यस्येमे श्वसन्ति विवशा वशे ।
द्विजा इव शिचा वद्धाः स काल इह कारणम् ॥८॥
ओजः सहो वलं प्राणममृतं मृत्युमेव च ।
तमज्ञाय जनो हेतुमात्मानं मन्यते जडम् ॥९॥
यथा दारुमयी नारी यथा यंत्रमयो मृगः ।
एवं भूतानि मघवन्नीशतन्त्राणि विद्धि भोः ॥१०॥
अविद्वानेवमात्मानं मन्यतेऽनीशमीश्वरम् ।
भूतैः सृजति भूतानि ग्रसते तानि तैः स्वयम् ॥१२॥
आयुः श्रीः कीर्तिरैश्वर्यमाशिषः पुरुषस्य याः ।
भवन्त्येव हि तत्काले यथानिच्छोर्विपर्ययाः ॥१३॥

Indra full of shame did not take the Vajra lying at the feet of his enemy. Then Vritra told him to pick up Vajra and kill his enemy as this was not a proper time for dejection.

All knowing, ever lasting, Lord alone is able to create, protect and destroy this universe. Others proud of their bodies, fighting among themselves, sometimes meet with success and some times with defeats. They can never be sure of success only. In this World, Kala (time) is the cause of whatever happens. The world guardians live helplessly like birds caught in net,

Not knowing that time is energy, power, strength, vital force, immortality and death, man considers his insensate body as the cause of what happens. Know that all creatures are propelled to action by God's will, just as a doll of wood or artificial deer dances at the will of rope pullers.

God creates beings through beings and destroys them at one another's hands. Not knowing this, jeeva considers itself as doer of things.

Life, fortune, fame, lordship and all other blessings come to men at proper (propitious) time and these disappear when the time is unfavourable.

तस्मादकीर्तियशसोर्जयापजययोरपि: ।
सम: स्यात् सुखदु:खाभ्यां मृत्युजीवितयोस्तथा ।।१४।।

Therefore, one should be equanimous in infamy and fame; defeat and victory; misery and happiness; death and life.

इन्द्र

अहो दानव सिद्धोऽसि यस्य ते मतिरीदृशी ।
भक्त: सर्वात्मनाऽऽत्मानं सुहृदं जगदीश्वरम् ।।१९।।
भवानतार्षीन्मायां वै वैष्णवीं जनमोहिनीम् ।
यद् विहायासुरं भावं महापुरुषतां गत: ।।२०।।

Indra said:

Oh demon, you are Siddha (सिद्ध). You have attained true devotion to Lord, soul of all beings. Surely you have transgressed 'Maya' which causes delusion to all beings. Since your mind is thus Pure (above duality) you have overcome your demoniac nature and become a great man.

Thus speaking, Vritra got at Indra and swallowed him with his elephant. Indra tore his stomach with Vajra, came out, and cut the head of Vritra with thunderbolt. Even as all were looking on, a sparkling light came out of the body of Vritrasura and got itself united with the Lord.

Chapter 13

Indra suffered humiliation at the hands of Vritra because of sin committed by him in killing a brahmin preceptor Vishwarupa. He afterwards did a number of expiatory rites and got rid of the same.

Chapters 14 to 17

Details of previous life of Vritrasura are given, when he was a King named Chitraketu. He was born as demon due to curse from godess Parvati. Through her grace again, though born as demon, he remained a great devotee of the Lord.

Chapter 18

Description of progeny of Diti and Aditi, and birth of Marut-ganas (मरुत्गण).

Chapter 19

Description of Punsavana Vrata (पुंसवन व्रत) for propitiating Lord Vishnu.

SKANDA SEVEN

In this Skanda the story of Prahlad a great devotee of God is given.

Chapter 1

King Parikshit asked Sukadev as to why Bhagavan helped Indra against demons as the Lord is supposed to be even minded towards all. This partiality for gods by Bhagawan troubles my mind. Please, therefore, clarify this for my knowledge.

Sukh: You have put an intelligent question and I shall therefore enlighten you about this.

निर्गुणोऽपि ह्यजोऽव्यक्तो भगवान् प्रकृतेः परः ।
स्वमायागुणमाविश्य बाध्यबाधकतां गतः ।।६।।

Bhagavan is without qualities (निर्गुण), unborn, unmanifested (अव्यक्त) and beyond matter (प्रकृति). He, however, gets Himself associated with qualities of His Maya and plays the parts of Killer and Killed.

The three qualities of harmony, motion and inertia (सत्व, रज, तम) do not grow together. When Bhagavan spreads (सत्व) gods, rishies etc. prosper. With the growth of (रज) demons; and with the excess of (तम) Yaksha and Rakshasa prosper. Bhagavan is only a spectator.

King Yudhishtra, saw in Rajasuya sacrifice that demons like Shishupal and Dantawakra were united with the Lord after death, inspite of their hating Bhagavan throughout their life. That time sage Narada detailed the process of release (मुक्ति) and narrated the story of Jaya and Vijaya.

यथा वैरानुबन्धेन मर्त्यस्तन्मयतामियात् ।
न तथा भक्तियोगेन इति मे निश्चिता मतिः ।।२६।।

एवं कृष्णे भगवति मायामनुज ईश्वरे।
वरेण पूतपाप्मानस्तमापुरनुचिन्तया ।।२८।।
कामाद् द्वेषाद् भयात्स्नेहाद्यथा भक्त्येश्वरे मनः।
आवेश्य तदघं हित्वा वहवस्तद्गतिं गताः ।।२९।।
गोप्यः कामाद्भयात्कंसो द्वेषाच्चैद्यादयो नृपाः।
सम्वन्धाद् वृष्णयः स्नेहाद्यूयं भक्त्या वयं विभो ।।३०।।

It is my firm opinion that one cannot become so much absorbed in God by practising devotion as one can with constant enmity. This is seen in the life of Krishna. His enemies were purified of their sins, by their enmity towards Him, and ultimately attained Him through their continuous thought of Him. As with devotion, so with love, hate, fear and friendship, many have concentrated their mind on God, cast off their sins and attained to Him. This goal was attained by cow-maids (Gopies) through love, by Kansa through fear, and by Kings Shishupal and others through hatred, Krishna's relatives through relationship, You (Pandavas) through friendship, and we through devotion reached the same goal.

तस्मात् केनाप्युपायेन मनः कृष्णे निवेशयेत् ।।३१।।
मातृष्वसेयो वश्चैद्यो दन्तवक्त्रश्च पांडव।
पार्षदप्रवरौ विष्णोर्विप्रशापात्पदाच्युतौ ।।३२।।

In short, one should concentrate on God by any one of the above ways. Besides, your maternal cousins Shisupal and Dantawakra were (in their previous birth) foremost attendants of Vishnu. They fell down from that position on account of curse of Sanat Kumar.

युधिष्ठिर

कीदृशः कस्य वा शापो हरिदासाभिमर्शनः।
अश्रद्धेय इवाभाति हरेरेकान्तिनां भवः ।।३३।।

Yudhisthira said:

Who gave the curse, which was effective even on attendants of the Lord? It is rather unbelievable that the attendants of the Lord had to take births.

नारद

एकदा ब्रह्मणः पुत्रा विष्णोर्लोकं यदृच्छया।
सनन्दनादयो जग्मुश्चरन्तो भुवनत्रयम् ।।३५।।

दिग्वाससः शिशून् मत्वा द्वाःस्थौ तान् प्रत्यषेधताम् ॥३६॥
अशपन् कुपिता एवं युवां वासं न चार्हथः ॥
पापिष्ठामासुरीं योनिं बालिशौ यातमाश्वतः ॥३७॥
एवं शप्तौ स्वभवनात् पतन्तौ तैः कृपालुभिः ॥
प्रोक्तौ पुनर्जन्मभिर्वां त्रिभिर्लोकाय कल्पताम् ॥३८॥

Narada said:

Once Sanandan and others, the sons of Brahma, went by chance to the abode of Vishnu, while wandering in three Bhuvans. They were naked and looked like five or six years old children though sufficiently aged. They were prevented by two door keepers (Jaya & Vijaya) from entering the abode. Being enraged the sages cursed (the two doorkeepers) to quickly get away from there and take demoniac births. The sages however took pity on them and assured them their original position after three births.

In their first birth they were born as sons of Diti, Hiranyakashipu and Hiranyaksha. They both were killed by the Lord. Then they were born as Ravana and Kumbhakarana, who were killed by Bhagawan Rama. Again they were born as Shishupal and Dantawaktra, and were killed by Bhagawan Krishna.

वैरानुबन्धतीव्रेण ध्यानेनाच्युतसात्मताम् ।
नीतौ पुनर्हरेः पार्श्वं जग्मतुर्विष्णुपार्षदौ ॥४६॥

By constantly remembering the Lord through continuous hatred they were again restored to their former position of attendance on Lord.

Yudhisthira wanted to know why and how Hiranyakashpu hated his son Prahlada, a great devotee of the Lord.

युधिष्ठिर

विद्वेषो दयिते पुत्रे कथमासीन्महात्मनि ।
ब्रूहि मे भगवन्येन प्रह्लादस्याच्युतात्मता ॥४७॥

Yudhishtria said:

Why Hiranyakashipu hated his son, who naturally deserved kindness?

Prahlada was a great soul. By what ways he acquired devotion to Lord?

Chapter 2

Narada—Lord Hari killed Hiranyaksha in His Boar incarnation. At this Hiranyakashipu got enraged. He called all demons together and proclaimed that he would in retaliation kill Vishnu, who is always partial and takes sides with gods. He askedd emons to go every where and kill brahmins and Kshatrias who might be practising penance, ascetic acts, sacrifies etc. These are the things on which Vishnu is nourished.

He then consoled his mother and other relatives.

Chapter 3

नारद

हिरण्यकशिपू राजन्नजेयमजरामरम् ।
आत्मानमप्रतिद्वन्द्वमेकराजं व्यधित्सत ॥१॥
स तेपे मन्दरद्रोण्यां तपः परमदारुणम् ॥२॥
तेन तप्ता दिवं त्यक्त्वा ब्रह्मलोकं ययुः सुराः ॥६॥

Narada said:

Hiranyakashipu wanted to be invincible, free from old age and death. With this in view he practised severe penance on Mandar Mountains. Gods were terrified and they went to Brahmaloka to acquaint Brahma of the actual situation. Brahma went to the Ashrama of Hiranyakashipu and was highly pleased with his penance and asked him to have any boon from him.

हिरण्यकशिपु

यदि दास्यस्यभिमतान् वरान्मे वरदोत्तम ।
भूतेभ्यस्त्वद्विसृष्टेभ्यो मृत्युर्मा भून्मम प्रभो ॥३५॥
नान्तर्बहिर्दिवा नक्तमन्यस्मादपि चायुधैः ।
न भूमौ नाम्बरे मृत्युर्न नरैर्न मृगैरपि ॥३६॥
व्यसुभिर्वा सुमद्भिर्वा सुरासुरमहोरगैः ।
अप्रतिद्वन्द्वतां युद्धे ऐकपत्यं च देहिनाम् ॥३७॥
सर्वेषां लोकपालानां महिमानं यथाऽऽत्मनः ।
तपो योगप्रभावाणां यन्न रिष्यतिकर्हिचित् ॥३८॥

Hiranyakashipu said:

Oh, best among givers of boon please bestow on me the following boon. Let me not have death from any being created

by you; I should not have death inside the door or outside, by day or by night, or with any weapon; I should not have death on ground or in air, by man or animal, by animate or inanimate things, nor through a god, demon or serpent; also let there be no opponents to me in battle. Let me have sole sovereignty over men and power of all gods and importance as per yours. Besides, I should get prosperity gained by the power of penance and yoga.

Chapter 4

नारद

एवं वृतः शतधृतिर्हिरण्यकशिपोरथ ।
प्रादात्तत्तपसा प्रीतो वरांस्तस्य सुदुर्लभान् ॥१॥

Narada said:

In this way Hiranyakashipu asked for boons, difficult to be obtained, from Brahma. He, being pleased with his penance granted the same.

एवं लब्धवरो दैत्यो बिभ्रद्धेममयं वपुः ।
भगवत्यकरोद्द्वेषं भ्रातुर्वधमनुस्मरन् ॥४॥
स विजित्य दिशः सर्वा लोकांश्च त्रीन् महासुरः ।
देवासुरमनुष्येन्द्रान् गन्धर्वगरुडोरगान् ॥५॥
सर्वसत्वपतीं जित्वा वशमानीय विश्वजित् ।
जहार लोकपालानां स्थानानि सह तेजसा ॥७॥
महेन्द्रभवनं साक्षान्निर्मितं विश्वकर्मणा ।
त्रैलोक्यलक्ष्म्यायतनमध्युवासाखिलर्द्धिमत् ॥८॥
तस्योग्रदण्डसंविग्नाः सर्वे लोकाः सपालकाः ।
अन्यत्रालब्धशरणाः शरणं ययुरच्युतम् ॥२१॥
तेषामाविरभूद्वाणी अरूपा मेघनिस्वना ।
सन्नादयन्ती ककुभः साधूनामभयङ्करी ॥२४॥
मा भैष्ट विबुधश्रेष्ठाः सर्वेषां भद्रमस्तु नः ।
मद्दर्शनं हि भूतानां सर्वश्रेयोपपत्तये ॥२५॥
ज्ञातमेतस्य दौरात्म्यं दैतेयापसदस्य च ।
तस्य शांतिं करिष्यामि कालं तावत्प्रतीक्षत ॥२६॥
यदा देवेषु वेदेषु गोषु विप्रेषु साधुषु ।
धर्मे मयि च विद्वेषः स वा आशु विनश्यति ॥२७॥

निर्वैराय प्रशान्ताय स्वसुताय महात्मने ।
प्रह्लादाय यदा द्रुह्येद्धनिष्येऽपि वरोर्जितम् ॥२८॥

Having thus obtained the boons, the demon, shining with golden body, began to hate the Lord, ever remembering the killing of his brother. He conquered all the quarters and three worlds. The all conquering demon subjugated gods, demons, men, Indra, Gandharwas, Garuda, serpents and heads of all creatures. He deprived gods of their places and power. He occupied the very abode of Indra, built by Vishwakarma, which was full of wealth of three worlds.

Terrified by his severe punishments, the Worlds with their guardians, failing to get refuge elsewhere, went to Lord Hari for protection. An invisible voice, like rumbling of clouds, manifested itself before them. It filled all the quarters with terrific noise, but made good people fearless. "Great gods, fear not, let good come to you all. I have known the wickedness of this vile demon. I shall silence him, wait for some time. One who hates gods, vedas, cows, brahmins, good men, Dharma and Me, soon perishes. When, however, he hates his own son Prahlada devoid of enmity and tranquil, I shall kill him, inspite of his strength due to boon."

नारद

इत्युक्ता लोकगुरुणा तं प्रणम्य दिवौकसः ।
न्यवर्तन्त गतोद्वेगा मेनिरे चासुरं हतम् ॥२९॥

Narada said:

The gods, thus addressed by the Lord, free from mental agony, returned to their places and considered the demon as killed.

तस्य दैत्यपतेः पुत्राश्चत्वारः परमाद्भुताः ।
प्रह्लादोऽभून्महांस्तेषां गुणैर्महदुपासकः ॥३०॥
ब्रह्मण्यः शीलसम्पन्नः सत्यसन्धो जितेन्द्रियः ।
आत्मवत्सर्वभूतानामेकः प्रियसुहृत्तमः ॥३१॥
दासवत्संनतार्याङ्घ्रि पितृवद्दीनवत्सलः ।
भ्रातृवत्सदृशे स्निग्धो गुरुष्वीश्वरभावनः ।
विद्यार्थरूपजन्माढ्यो मानस्तम्भविवर्जितः ॥३२॥
नोद्विग्नचित्तो व्यसनेषु निःस्पृहः श्रुतेषु दृष्टेषु गुणेष्ववस्तुदृक् ।
दान्तेन्द्रियप्राणशरीरधीः सदा प्रशान्तकामो रहितासुरोऽसुरः ॥३३॥

गुणैरलमसंख्येयैर्माहात्म्यं तस्य सूच्यते ।
वासुदेवे भगवति यस्य नैसर्गिकी रतिः ।।३६।।
तस्मिन्महाभागवते महाभागे महात्मनि ।
हिरण्यकशिपू राजन्नकरोदघमात्मजे ।।४३।।

The demon King had four wonderful sons. Prahlada, a worshipper of the great souls, was the greatest of them due to his virtues. He was devoted to brahmins, endowed with good character, truthful, with control on senses, beloved by all beings. He prostrated at the feet of great souls like a servant and was affectionate like father towards miserable people. He was kind towards equals as brother, and considered elders as god Though rich in birth, beauty, wealth and learning, he was devoid of stiffness and pride. His mind was undisturbed in calamities and he had no craving for the pleasures of this as well as the other world (heaven) as heard from scriptures, because of their unreality. With senses, breath, body and mind always under control, and with desires calmed, he, though a demon by birth, was free of demoniac nature.

Enough of description of various virtues. He is really virtuous who entertains love for Lord Vasudeva by his very nature.

Oh King, (Yudhisthira) Hiranyakashipu sinned against Prahlada, his own son, a great soul and great devotee of the Lord.

Yudhishtra further wanted to know as to why Hirnyakashipu hated his own son who was endowed with meritorious qualities. As a father he could have advised his son to correct his failings. I fail to grasp the ideas which impelled father to kill his own son. Please, therefore, enlighten me more upon this.

Chapter 5

The demons had Shukracharya as their preceptor. He had two sons Shund and Amarka. They were living near the palace and were tutors to Prahlad and sons of noblemen. They instructed Prahlad in wordly ways, which were repugnent to him because of discrimination.

एकदासुरराट् पुत्रमङ्कमारोप्य पाण्डव ।
पप्रच्छ कथ्यतां वत्स मन्यते साधु यद् भवान् ।।४।।

Pandava, once the demon king took his son on his lap and asked "tell me child what you consider as good."

प्रह्लाद

तत्साधु मन्येऽसुरवर्य देहिनां सदा समुद्विग्नधियामसद्ग्रहात् ।
हित्वाऽऽत्मपातं गृहमन्धकूपं वनं गतो यद्धरिमाश्रयेत ।।५।।

Prahlada said:

Oh best of demons, men here are always dejected in mind due to wrong notions of 'I' and 'mine' and are likely to fall in hidden well of difficulties (house). I, therefore, consider that process good, which makes them leave their homes and take to forest for contemplation and refuge in Hari.

नारद

श्रुत्वा पुत्रगिरो दैत्यः परपक्षसमाहिताः ।
जहास बुद्धिर्वालानां भिद्यते परबुद्धिभिः ।।६।।
सम्यग्विधार्यतां वालो गुरुगेहे द्विजातिभिः ।
विष्णुपक्षैः प्रतिच्छन्नैर्न भिद्येतास्यधीर्यथा ।।७।।
गृहमानीतमाहूय प्रह्लादं दैत्ययाजकाः ।
प्रशस्यश्लक्ष्णयो वाचा समपृच्छन्त सामभिः ।।८।।
वत्सप्रह्लाद भद्रं ते सत्यं कथय मा मृषा ।
वालानति कुतस्तुभ्यमेष बुद्धिविपर्ययः ।।९।।
बुद्धिभेदः परकृत उताहो ते स्वतोऽभवत् ।
भण्यतां श्रोतुकामानां गुरूणां कुलनन्दन ।।१०।।

Narada said:

Hearing his son's words, full of praise of his enemy, the demon laughed and said that minds of children are likely to be affected by those of others Let this boy be well guarded in the house of preceptor, so that his intellect is not adversely affected by the brahmins, adherents of Vishnu, moving about concealed. The priests of the demon called Prahlada, who had been brought to their house, praised him in fine words and asked of him in conciliatory words: Dear Prahlada, let good come to you; speak truth and not falsehood. Wherefrom this your turn of mind uncommon to boys (of your age)? Is this your own or taught by others? You an ornament of your family, please tell this to us, who are anxious to know the same.

प्रह्लाद

स्वः परश्चेत्यसद्ग्राहः पुंसां यन्मायया कृतः।
विमोहितधियां दृष्टस्तस्मै भगवते नमः ॥११॥
स यदानुव्रतः पुंसां पशुबुद्धिर्विभिद्यते।
अन्य एष तथान्योऽहमिति भेदगतासती ॥१२॥
यथा भ्राम्यत्ययो ब्रह्मन् स्वयमाकर्षसन्निधौ।
तथा मे भिद्यते चेतश्चक्रपाणेर्यदृच्छया ॥१४॥

Prahlada said:

Salutations to Bhagavan, whose maya causes in men the false notions of mine and others. This differenciation is seen among men with deluded minds. The intellect of men indulging in demoniac actions and considering things 'mine and others' is corrected by grace of God alone. Oh brahmin, as a piece of iron is attracted automatically by a magnet, my mind turns towards the Lord of itself (without instructions from others).

The teachers were angry. They took Pralhada to task and threatened him with punishment. They further continued to give him lesson in three branches of general knowledge (अर्थ, धर्म, काम). He was further instructed in royal ethics साम, दान, दंड, भेद. Then one day, thinking that Pralhada was sufficiently advanced in worldly education, they sent him to his father.

हिरण्यकशिपु

प्रह्लादानूच्यतां तात स्वधीतं किञ्चिदुत्तमम्।
कालेनैतावताऽऽयुष्मन् यदशिक्षद्गुरोर्भवान् ॥२२॥

Hiranyakashipu said:

Pralhada, you have been studying at your preceptor's house; please recite something which you consider as the best.

प्रह्लाद

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥२३॥
इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा।
क्रियते भगवत्यद्धा तन्मन्येऽधीतमुत्तमम् ॥२४॥

Prahlada said

Listening to and singing of the glories of Vishnu, thinking of Him, service at His feet, worshipping Him, bowing to Him,

serving Him, friendliness with Him and complete surrendering to Him, constitute the nine fold devotion. I consider practice of this as the greatest learning.

निशम्यैतत्सुतवचो हिरण्यकशिपुस्तदा ।
गुरुपुत्रमुवाचेदं रुषा प्रस्फुरिताधरः ॥२५॥
ब्रह्मबंधो किमेतत्ते विपक्षं श्रयतासता ।
असारं ग्राहितो बालो मामनादृत्य दुर्मते ॥२६॥

Hearing these words of his son, Hiranyakashapu with his lips quivering with anger spoke to the son of precepter 'Oh wretched brahmin, what is this? You siding with my enemy, have taught this boy worthless things'.

गुरुपुत्र

न मत्प्रणीतं न परप्रणीतं सुतो वदत्येष तवेन्द्रशत्रो ।
नैसर्गिकीयं मतिरस्य राजन् नियच्छ मन्युं कददाः स्म मा नः ॥२८॥

Son of preceptor said:

Enemy of Indra, what your son speaks is neither taught by me nor any one else. Oh king, this state of mind has come to him by nature. Please restrain your anger and stop blaming us.

The demon King thus addressed by preceptor asked his son again from where he got this attitude of mind.

प्रह्लाद

मतिर्न कृष्णे परतः स्वतो वा मिथोऽभिपद्येत गृहव्रतानाम् ।
अदान्तगोभिर्विशतां तमिस्रं पुनः पुनश्चर्वितचर्वणानाम् ॥३०॥

Prahlada said:

Householder having no control on senses chew again and again the same objects of enjoyment and thus plunge into darkness. For them the thought abont Krishna will not come from themselves, or others or mutually.

इत्युक्त्वोपरतं पुत्रं हिरण्यकशिपू रुषा ।
अन्धीकृतात्मा स्वोत्सङ्गान्निरस्यत महीतले ॥३३॥
आहामर्षरुषाविष्टः कषायीभूतलोचनः ।
वध्यतांमाश्वयं वध्यो निःसारयत नैर्ऋताः ॥३४॥

अयं मे भ्रातृहां सोऽयं हित्वा स्वान् सुहृदोऽधमः ।
पितृव्यहन्तुर्यः पादौ विष्णोर्दासवदर्चति ।।३५।।

Pralhada sat quiet after speaking this much. Hiranyakashipu, blinded with anger, flung him on ground from his lap with his eyes red with anger and said "demons take him away and kill him. He deserves to be killed. He worships the feet of Vishnu, the killer of my brother, leaving his own friends".

Demons took Pralhada away from the king and tried to kill him by various sharp arms. Protected by God, Pralhada had fixed his mind in Him. Therefore, all attempts to kill him proved futile. After this, various brutal ways such as elephants, serpents, throwing him down from high place, rolling boulders on him, with cold storm, fire, water etc. were tried with no success.

Then the king thought—

अप्रमेयानुभावोऽयमकुतश्चिद्भयोऽमरः ।
नूनमेतद्विरोधेन मृत्युर्मे भविता न वा ।।४७।।

He has inscrutable power and is perfectly fearless He is indeed immortal. Surely my enmity towards him may lead to my death.

The king was extremely dejected and upset at what had happened. The preceptor's sons then came to him and advised him to wait till their father Shukracharya returned home. Hiranyakashipu agreed and asked them to take Pralhada back to their house for further schooling. They did so and Pralhada silently continued his studies, reluctantly, under their care.

One day the tutors went away from school on some business. All the students were free and they called Pralhada for play. Pralhada however collected them together and gave them spiritual advice.

Chapter 6

प्रह्लाद

कौमार आचरेत्प्राज्ञो धर्मान् भागवतानिह ।
दुर्लभं मानुषं जन्म तदप्यध्रुवमर्थदम् ।।१।।

यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम् ।
यदेष सर्वभूतानां प्रिय आत्मेश्वरः सुहृत् ।।२।।
सुखमैन्द्रियकं दैत्या देहयोगेन देहिनाम् ।
सर्वत्र लभ्यते दैवाद्यथा दुःखमयत्नतः ।।३।।
तत्प्रयासो न कर्तव्यो यत आयुर्व्ययः परम् ।
न तथा विन्दते क्षेमं मुकुन्दचरणाम्वुजम् ।।४।।
ततो यतेत कुशलः क्षेमाय भयमाश्रितः ।
शरीरं पौरुषं यावन्न विपद्येत पुष्कलम् ।।५।।
पुंसो वर्षशतं ह्यायुस्तदर्धं चाजितात्मनः ।
निष्फलं यदसौ रात्र्यां शेतेऽन्धं प्रापितस्तमः ।।६।।
मुग्धस्य वाल्ये कौमारे क्रीडतो याति विंशतिः ।
जरया ग्रस्तदेहस्य यात्यकल्पस्य विंशतिः ।।७।।
दुरापूरेण कामेन मोहेन च वलीयसा ।
शेषं गृहेषु सक्तस्य प्रमत्तस्यापयाति हि ।।८।।
को गृहेषु पुमान्सक्तमात्मानमजितेन्द्रियः ।
स्नेहपाशैर्दृढैर्वद्धमुत्सहेत विमोचितुम् ।।९।।
को न्वर्थतृष्णां विसृजेत् प्राणेभ्योऽपि य ईप्सितः ।
यं क्रीणात्यसुभिः प्रेष्ठैस्तस्करः सेवको वणिक् ।।१०।।

Prahlada said:

A wise man should practise here actions of devotion (भागवत धर्म) to the Lord in young age. It is difficult to obtain human birth, which is the means to salvation, and this too though of short duration is capable of taking one to good end. Resorting to the Feet of Vishnu is proper for man here; for He is the beloved of all beings, the soul, the master and the friend. As pain comes to men without any effort on their part for it, so also the pleasure of the senses comes to all beings by destiny and by the mere fact of their having taken a body. Therefore, one should not strain onself for its sake. It is merely wasting life. For others the gracious lotus feet of Vishnu are unattainable. Man's life span is one hundred years. Half of this is passed in sleep, full of deep ignorance, by those who have no control on senses. Twenty years are passed in sports etc. in childhood when they arc ignorant of desirable activities; another twenty pass away as they become unfit for work due to the body being in the grip of old age. The rest also passes away for the careless man, engrossed in family life, in his insatiable desires

and strong infatuations. Who is there with senses uncontrolled, who can attempt to free himself of strong ties of affection? Who will renounce his desire for wealth, which one desires to possess more than life and which is collected by thieves, servants and merchants at the risk of their lifes?

त्यजेत कोशस्कृदिवेहमानः कर्माणि लोभादवितृप्त कामः।
औपस्थ्यजैह्व्यं बहुमन्यमानः कथं विरज्येत दुरन्तमोहः ॥१३॥
कुटुम्बपोषाय वियन् निजायुर्न बुध्यतेऽर्थं विहतं प्रमत्तः।
सर्वत्र तापत्रयदुःखितात्मा निर्विद्यते न स्वकुटुम्बरामः ॥१४॥
ततो विदूरात् परिहृत्य दैत्या दैत्येषु संगं विषयात्मकेषु।
उपेत नारायणमादिदेवं स मुक्तसंगैरिषितोऽपवर्गः ॥१८॥
न ह्यच्युतं प्रीणयतो बह्वायासोऽसुरात्मजाः।
आत्मत्वात् सर्वभूतानां सिद्धत्वादिह सर्वतः ॥१९॥
परावरेषु भूतेषु ब्रह्मान्तस्थावरादिषु।
भौतिकेषु विकारेषु भूतेष्वथ महत्सु च ॥२०॥
गुणेषु गुणसाम्ये च गुणव्यतिकरे तथा।
एक एव परोह्यात्मा भगवानीश्वरोऽव्ययः ॥२१॥
तस्मात्सर्वेषु भूतेषु दयां कुरुत सौहृदम्।
आसुरं भावमुन्मुच्य यया तुष्यत्यधोक्षजः ॥२४॥
तुष्टे च तत्र किमलभ्यमनन्त आद्ये
किं तैर्गुणव्यतिकरादिह ये स्वसिद्धाः
धर्मादयः किमगुणेन च काङ्क्षितेन
सारंजुषां चरणयोरुपगायतां नः ॥२५॥

How shall he become detached, who considers the pleasures of sex and palate as esteemable and who gets himself involved in the net of actions like a silk worm and is in an endless delusion? He spends his life in supporting his family to such an extent as to forget the goal of life. Suffering with the threefold miseries all around, he delights in his family and never gets disgusted. Therefore, you demons, discard from a distance association with demons devoted to worldly pleasures and resort to Narayana, the Prime Lord, the salvation of all, and to them who are un-attached.

And, besides, Ye children of demons, there is not much exertion for him who wants to please the imperishable Lord, for He is the soul of all beings and is everywhere in the world.

There is only that one supreme Being, the soul, the Master and the Imperishable Lord in the superior and inferior beings, from Brahma to inert objects, in all substances composed of five elements and in elements themselves, in their subtle forms, in three Gunas and in the harmony of Gunas and in Prakriti. Therefore, casting away your demoniac attitude, have compassion and friendliness towards all beings, whereby the Lord is satisfied. And, what is unattainable when that eternal and Prime Being is satisfied? Of what use are those things which come of themselves in the interplay of material forces? Of what use is liberation for one who is engaged in singing the glories of the Lord and worshipping His lotus feet?

Pralhad said that he heard this ज्ञान from Narada. The boys wanted to know how this was possible since they never saw Pralhad going out of palace, nor did they see sage Narada coming here.

Chapter 7

Pralhad told the demon boys that when his father went for penance to Mandar Mountain, the gods attacked the demons and defeated them. "Indra took possession of the palace and took my mother in captivity. My mother, then was pregnant with me in womb. On the way they came across sage Narada. Indra told the sage that Hiranyakashipu's powerful Veerya (वीर्य) is in the womb of this woman. I shall watch her till she delivers and then I shall release her after killing the child. Narada told Indra that the child in womb is a great devotee of Lord and he had no power to kill him. Indra left my mother and went away. Narada then took my mother to his hermitage and gave her spiritual advice. I heard the same while in womb and still remember it well as it was meant for me."

जन्माद्या षडिमे भावा दृष्टा देहस्य नात्मनः।
फलानामिव वृक्षस्य कालेनेश्वरमूर्तिना ।।१८।।
आत्मा नित्योऽव्ययः शुद्धः एकः क्षेत्रज्ञ आश्रयः।
अविक्रियः स्वदृग् हेतुर्व्यापकोऽसंगचनावृतः ।।१९।।
एतैर्द्वादशभिर्विद्वानात्मनो लक्षणैः परैः।
अहं ममेत्यसद्भावं देहादौ मोहजं त्यजेत् ।।२०।।

"Just as trees get fruits when desired by God in the form of Time, so the experience of birth, existence, increase, result decline and end (जन्म, अस्तित्वअनुभूति, बृद्धि, परिणाम, क्षय, विनाश). These six are seen in the body. Soul (आत्मा) has no connection with these. Soul is eternal, immutable, pure, alone, knower of body, resort, unmodified, self effluent, cause of all, omnipresent, unattached and without covering. These twelve are excellent attributes of soul. Through these, one should realise Him and overcome the ideas of I and mine, born of ignorance.

नालं द्विजत्वं देवत्वमृषित्वं वासुरात्मजाः।
प्रीणनाय मुकुन्दस्य न वृत्तं न बहुज्ञता ॥५१॥
न दानं न तपो नेज्या न शौचं न व्रतानि च।
प्रीयतेऽमलया भक्त्या हरिरन्यद् विडम्बनम् ॥५२॥
ततो हरौ भगवति भक्तिं कुरुत दानवाः।
आत्मौपम्येन सर्वत्र सर्वभूतात्मनीश्वरे ॥५३॥

"Brahminhood, godhood, sagehood, oh sons of demons, are not enough to please the Lord, nor is mere good conduct nor the knowledge of many things. Similarly, charity, penance, sacrifices, purity, austerities cannot by themselves please the Lord who is satisfied by pure devotion. All the rest is mockery. Therefore, Ye demons, have for all time devotion to Lord Hari, soul of all beings and master of all.

दैतेया यक्षरक्षांसि स्त्रियः शूद्रा व्रजौकसः।
खगा मृगाः पापजीवाः सन्ति ह्यच्युततां गताः ॥५४॥
एतावानेव लोकेऽस्मिन्पुंसः स्वार्थः परः स्मृतः।
एकान्तभक्तिर्गोविन्दे यत् सर्वत्र तदीक्षणम् ॥५५॥

"There are instances of demons, yakshas, rakshasas, women sudras, dwellers in Vraja (villages of cowmen), birds, animals and even those indulging in sin, who have become one with the Lord. Therefore, only this much is considered as man's supreme purpose in this world, exclusive devotion to Lord Hari and realization of His presence every where."

Chapter 8

नारद

अथ दैत्यसुताः सर्वे श्रुत्वा तदनुवर्णितम् ।
जगृहुर्निरवद्यत्वान्नैव गुर्वनुशिक्षितम् ॥१॥
अथाचार्यसुतस्तेषां बुद्धिमेकान्तसंस्थिताम् ।
आलक्ष्य भीतस्त्वरितो राज्ञ आवेदयद् यथा ॥२॥
श्रुत्वा तदप्रियं दैत्यो दुःसहं तनयानयम् ।
कोपावेशचलद्गात्रः पुत्रं हन्तुं मनो दधे ॥३॥

Narada said :

Then, all the boys of the demons, hearing what Pralhada said, imbibed it, since it was irreproachable, and did not care to learn what the preceptor taught. The son of preceptor got frightened at seeing the minds of all boys fixed on God and reported the matter to the King.

Hearing this unpleasant morality of his son, Hiranyakashipu, quivering with anger, made up his mind to kill his son.

Pralhada was standing before him with folded hands calm and quite.

हिरण्यकशिपु

हे दुर्विनीत मन्दात्मन्कुलभेदकराधम ।
स्तब्धं मच्छासनोद्धूतं नेष्ये त्वाद्य यमक्षयम् ॥६॥
क्रुद्धस्य यस्य कम्पन्ते त्रयो लोकाः सहेश्वराः ।
तस्य मेऽभीतवन्मूढ शासनं किम्बलोऽत्यगाः ॥७॥

Hiranyakashipu said :

Oh, ill-mannered fool, you are a bane to family and you want to create dissension among boys. You have boldly transgressed my orders. I shall send you today to Yamaraj. When I am angry all the three worlds with their masters tremble. On whose strength you transgressed my bidding?

प्रह्लाद

न केवलं मे भवतश्च राजन् स वै बलं बलिनां चापरेषाम् ।
परेऽवरेऽमी स्थिरजंगमा ये ब्रह्मादयो येन वशं प्रणीताः ॥८॥
स ईश्वरः काल उरुक्रमोऽसावोजः सहः सत्वबलेन्द्रियात्मा ।
स एव विश्वं परमः स्वशक्तिभिः सृजत्यवत्यत्ति गुणत्रयेशः ॥९॥
जह्यासुरं भावमिमं त्वमात्मनः समं मनो धत्स्व न सन्ति विद्विषः ।
ऋतेऽजितादात्मन उत्पथस्थितात् तद्धि ह्यनन्तस्य महत् समर्हणम् ॥१०॥

Prahlada said:

Oh king, He has kept under control all the movable and immovable (Jiwas) right from Brahma to all others. He is the strength, not only mine and yours, but of all powerful beings. He is Master, Time and Lord under whose strides are all the three worlds. He is the very energy, might, power, strength, organs and soul. Therefore, leave this demoniac nature of yours, and keep your mind equanimous. There are no foes except your own unsubdued mind gone on wrong path. Verily this is the greatest offering to the eternal Lord.

हिरण्यकशिपु

व्यक्तं त्वं मर्तुकामोऽसि योऽतिमात्रं विकत्थसे ।
मुमूर्षूणां हि मन्दात्मन् ननु स्युर्विप्लवा गिरः ॥१२॥
यस्त्वया मन्दभाग्योक्तो मदन्यो जगदीश्वरः ।
क्वासौ यदि स सर्वत्र कस्मात् स्तम्भे न दृश्यते ॥१३॥
सोऽहं विकत्थमानस्य शिरः कायाद्धरामि ते ।
गोपायेत हरिस्त्वाद्य यस्ते शरणमीप्सितम् ॥१४॥

Hiranyakashipu said:

"Your bragging has reached extreme limit, and it is clear you want to die. Those who want to die talk nonsense like this. You have talked about another master of this world than me. If so where is He?" Prahlad said, "He is everywhere". "Why is He then not seen in this pillar? All right I shall now cut off your head. Let Hari in whom you have so much faith protect you."

एवं दुरुक्तैर्मुहुरर्दयन्रुषा सुतं महाभागवतं महासुरः ।
खड्गं प्रगृह्योत्पतितो वरासनात् स्तम्भं तताडातिबलः स्वमुष्टिना ॥१५॥
तदैव तस्मिन् निनदोऽतिभीषणो बभूव येनाण्डकटाहमस्फुटत् ।
यं वै स्वधिष्ण्योपगतं त्वजादयः श्रुत्वा स्वधामाप्ययमङ्ग मेनिरे ॥१६॥

In this way, the great demon tormented the great devotee by cruel words. He took a sword in his hands and jumped down from the throne, and with his great strength struck a pillar with his fist. Instantly there arose from that pillar a very terrible noise, resulting in cracking of universe. When the noise reached the abodes of Brahma and other gods, they thought it was the end of the world.

सत्यं विधातुं निजभृत्यभाषितं व्याप्तिं च भूतेष्वखिलेषु चात्मनः ।
अदृश्यतात्यद्भुतरूपमुद्वहन् स्तम्भे सभायां न मृगं न मानुषम् ।।१८।।
स सत्त्वमेनं परितोऽपि पश्यन् स्तम्भस्य मध्यादनु निर्जिहानम् ।
नायं मृगो नापि नरो विचित्रमहो किमेतन्नृमृगेन्द्ररूपम् ।।१९।।

To make true the words of His servant (Pralhada) and His own presence in everything, the Lord manifested Himself in the pillar in court hall, taking a very wonderful form of neither a beast nor man. He saw all round that Being emerging from the middle of the pillar. He wondered what it was in the form of a man and lion.

प्रायेण मेऽयं हरिणोरुमायिना वधस्मृतोऽनेन समुद्यतेन किम् ।।२३।।
एवं ब्रुवंस्त्वभ्यपतद् गदायुधो नदन् नृसिंहं प्रति दैत्यकुंजरः ।।२४।।

"Perhaps the highly deceitful Hari has assumed this form for killing me. Of what use is resistance? So saying, the best among demons shouted and armed with mace, rushed at the Man-Lion (नृसिंह).

तं विक्रमन्तं सगदं गदाधरो महोरगं तार्क्ष्यसुतो यथाग्रहीत् ।
स तस्य हस्तोत्कलितस्तदासुरो विक्रीडतो यद्वदहिर्गरुत्मतः ।।२६।।

Lord Hari seized him who was showing his valor with mace, as Garuda seizes a serpent. The demon freed himself from his grip, just as a serpent is let loose by Garuda in sport.

There was fight for sometime and then Lord Hari brought him on a threshold and tore him to pieces by His sharp nails. There was joy everywhere at the death of the demon. Gods showered flowers on Bhagavan and sang His glory and requested Lord to take Pralhad under His protection as he was His great devotee. Bhagavan Nrusinha was in a very angry mood and He did not calm down even with His praise by gods Brahma, Rudra, Indra, Rishies, Pitaras, Sidhas, Vidyadhar, Nagas, Men, Prajapaties, Gandharwas, Charanas, Yakshas, Kimpurushas, Vaitalikas, Kinnaras and Vishnu's servants.

Chapter 9

Gods sent Laxmi to appease Bhagavan. She also was unsuccessful. Then Pralhada was sent—

तथेति शनकै राजन्महाभागवतोऽर्भकः।
उपेत्य भुवि कायेन ननाम विधृतांञ्जलिः ॥४॥
स्वपादमूले पतितं तमर्भकं विलोक्य देवः कृपया परिप्लुतः।
उत्थाप्य तच्छीर्ष्ण्यदधात् कराम्बुजं कालाहि वित्रस्तधियां कृताभयम् ॥५॥
अस्तौषीद्धरिमेकाग्रमनसा सुसमाहितः।
प्रेम गद्गदया वाचा तन्न्यस्तहृदयेक्षणः ॥७॥

Pralhad, the great child devotee did as ordered by Brahma and others, went near the Lord with folded hands and bowed his head. The Lord saw the child prostrate at His feet. His heart was filled with pity. He raised him and placed on his head, His lotus palm, which gives security to persons frightened by serpent in the form of time. Pralhada extolled Hari with attention and concentrated mind. His voice was choked with love, and his heart and eyes were fixed on Him.

प्रह्लाद

ब्रह्मादयः सुरगणा मुनयोऽथसिद्धाः सत्त्वैकतानमतयो वचसां प्रवाहै।
नाराधितुं पुरुगुणै रधुनापि पिप्रुः किं तोष्टुमर्हति स मे हरिरुग्रजातेः ॥८॥
मन्ये धनाभिजनरूपतपःश्रुतौजस्तेजः प्रभाववलपौरुषवुद्धियोगाः।
नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या तुतोष भगवान्गजयूथपाय ॥९॥
विप्राद् द्विषड्गुणयुतादरविन्दनाभ पादारविन्दविमुखाच्छ्वपचं वरिष्ठम्।
मन्ये तदर्पितमनोवचनेहितार्थप्राणं पुनाति स कुलं न तु भूरिमानः ॥१०॥
नैवात्मनः प्रभुरयं निजलाभपूर्णो मानं जनाद विदुषः करुणो वृणीते।
यद् यज्जनो भगवते विदधीत् मानं तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ॥११॥
क्षेमाय भूतय उतात्मसुखाय चास्य विक्रीडितं भगवतो रुचिरावतारैः ॥१३॥

Prahlada said:

"The intellect of gods Brahma and others, sages, munis and sidhas, is always harmonious (सत्वगुणी). They failed in appeasing the Lord. How can then I, born of demon please Hari? I feel that high merits like wealth, birth, beauty, penance, learning efficiency, brilliance, prowess, strength, efforts, intelligence and Yoga (ability to do work cleverly) are not sufficient to please God. Devotion however was sufficient to Him from elephant King. I consider a low caste man who has offered his mind, speech, object and desire to Hari, superior to a brahmin endowed with all the above qualities. Lord perfect in Himself does not care for praise etc. from men. These doings of men deco-

rate themselves only as the beautification of face does the same to reflection in mirror. For welfare and prosperity of the world, or rather for His own joy, the Lord sports in various incarnations.

तद् यच्छमन्युमसुरश्च हतस्त्वयाद्य मोदेत साधुरपि वृश्चिकसर्पहत्या ।
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे रूपं नृसिंह विभयाय जनाः स्मरन्ति ।।१४।।

"Therefore withhold your anger, the demon is already killed by you. Just as good men get relief at the killing of scorpions and serpents, people will be glad at the killing of this demon. Oh Man-Lion God, people shall remember this form of yours for getting rid of fear."

Pralhad thus praised Him in various ways and the Lord was pacified and pleased.

श्री भगवान्

प्रह्लाद भद्र भद्रं ते प्रीतोऽहं तेऽसुरोत्तम ।
वरं वृणीश्वाभिमतं कामपूरोऽस्म्यहं नृणाम् ।।५२।।

Shri Bhagavan said:

Good Pralhada, May good betide you, the noblest of demons. I am pleased with you. Ask for any boon from Me, the fulfiller of all the desires of man.

Chapter 10

प्रह्लाद

मा मां प्रलोभयोत्पत्त्याऽऽसक्तं कामेषु तैर्वरैः ।
तत्संगभीतो निर्विण्णो मुमुक्षुस्त्वामुपाश्रितः ।।२।।
आशासानो न वै भृत्यः स्वामिन्याशिष आत्मनः ।
न स्वामी भृत्यतः स्वाम्यमिच्छन् यो राति चाशिषः ।।५।।

Prahlada said:

Tempt me not with boons. I have been attracted by desires since birth. Being afraid of their attachment, I have sought you, desiring release from them. He is not a true servant who expects fulfilment of his desires from the master. Similarly the master who fulfils desires of his servants to keep bound to him, is not true master.

यदि रासीश मे कामान् वरांस्त्वं वरदर्षभ ।
कामानां हृद्यसंरोहं भवतस्तु वृणे वरम् ।।७।।
इन्द्रियाणि मन: प्राण आत्मा धर्मो धृतिर्मतिः ।
ह्रीः श्रीस्तेजः स्मृतिः सत्यं यस्य नश्यन्ति जन्मना ।।८।।
विमुञ्चति यदा कामान्मानवो मनसि स्थितान् ।
तर्ह्येव पुण्डरीकाक्ष भगवत्वाय कल्पते ।।६।।

"Lord, greatest of the bestowers of boons, if you want to give me boon, I seek of you that desires may not grow in my heart. As soon as desires are produced in the heart, organs, mind, vital force, body, action, courage, intelligence, shame, valor, prosperity, memory and truth disappear. Man attains to God-hood as soon as he leaves off all desires residing in heart.

वरं वरय एतत् ते वरदेशान्महेश्वर ।
यदनिन्दत् पितामेत्वामविद्वांस्तेज ऐश्वरम् ।।१५।।
तस्मात् पिता मे पूयेत् दुरन्ताद् दुस्तरादघात् ।
पूतस्तेऽपाङ्गसंदृष्टस्तदा कृपणवत्सल ।।१७।।

"Oh great Lord, you are giver of boons. I ask one more boon of you. My father abused you as he did not know your valor and prosperity. May he be purified of that interminable and insuperable sin. No doubt he is already purified by your looking at him."

श्री भगवान्

त्रिःसप्तभिः पिता पूतः पितृभिः सह तेऽनघ ।
यत् साधोऽस्य गृहे जातो भवान् वै कुलपावनः ।।१८।।
भवन्ति पुरुषा लोके मद्भक्तास्त्वामनुव्रताः ।
भवान्मे खलु भक्तानां सर्वेषां प्रतिरूपधृक् ।।२१।।

Shri Bhagavan said :

Sinless one, your father is already purified along with twenty one ancestors of yours since you, a purifier of the whole family and a good soul, is born in his house. You are a model for all my devotees, and those who follow you will gain my devotion.

Bhagavan then ordered Pralhada to perform the last rites of his father. Pralhada was crowned as King of demons and was ordered to rule, remembering Him always.

Further in this chapter is described the story of burning of Tripur by Bhagavan Shankar.

Chapter 11

Gives details of duties of human beings—of persons belonging to four Varnas and women.

Chapter 12

Detailed rules for ब्रह्मचर्य and वानप्रस्थ Ashrams.

Chapter 13

Dialogue between Pralhad and Dattatraya as to the highest goal and ways for achieving it.

Chapter 14

Details of good conduct for an householder.

Chapter 15

Description of freedom from bondage (मोक्षधर्म) for a householder.

SKANDA EIGHT

Chapter 1

King Parikshit asks Sukadev to narrate to him all the Divine plays of Bhagavan, done by him in past ages, which He is doing now and which He will enact in future. Sukdeo gave this in short and said that in Fourth 'Manvantar (मन्वंतर) Bhagavan created Himself to save King elephant (गजेन्द्र) from the firm grip of crocodile (ग्राह).

Chapter 2

Story of the deliverance of the King of elephant from crocodile.

श्री शुक

आसीद् गिरिवरो राजन् त्रिकूट इति विश्रुतः ॥१॥
तस्मिन्सरः सुविपुलं लसत्काञ्चन पङ्कजम् ॥१४॥
शोभितं तीरजैश्चान्यैर्नित्यर्तुभिरलं द्रुमैः ॥१८॥

Shri Suka said:

Oh King, there was a big mountain named Trikoota and on that mountain was vast lake full of golden lotuses and nice trees on the bank in all the seasons.

तत्रैकदा तद्गिरिकाननाश्रयः करेणुभिर्वारणयूथपश्चरन् ।
सकण्टकान् कीचक वेणुवेत्रवद् विशालगुल्मं प्ररुजन्वनस्पतीन् ॥२०॥
सरोऽनिलं पङ्कजरेणुरूषितं जिघ्रन्विदूरान्मद विह्वलेक्षणः ।
वृतः स्वयूथेन तृषार्दितेन तत् सरोवराभ्याशमथागमद् द्रुतम् ॥२४॥

There lived once an elephant King. He was roaming about with female elephants tramping with his feet thorny bushes, bamboos etc. Attracted by lotus fragrance, he, surrounded by

his herd, afflicted with thirst, made his way to the excellent lake.

विगाह्य तस्मिन्नमृताम्बु निर्मलं पपौ निकामं स्नपयन् गतक्लमः ।।२५।।

The herd plunged into the lake and was relieved of fatigue. It drank its pure and nectar-like water to its fill.

तं तत्र कश्चिन्नृप दैवचोदितो ग्राहो बलियांश्चरणे रुषाग्रहीत ।
यदृच्छयैवं व्यसनं गतो गजो यथाबलं सोऽतिबलो विचक्रमे ।।२७।।

There (in the lake) a strong crocodile, instigated by destiny, angrilly caught the elephant King by leg. The powerful elephant, thus accidently come in trouble, did its best to free himself.

तथाऽऽतुरं यूथपतिं करेणवो विकृष्यमाणं तरसा बलीयसा ।
विचुक्रुशुर्दीनधियोऽपरे गजा पार्ष्णिग्रहास्तारयितुं न चाशकन् ।।२८।।

The female elephants pitiously cried aloud for their herd-chief, who was being dragged forcibly by the strong crocodile, that way. The other elephants held their leader at the back, but were not able to save it (the elephant King).

In this way, Oh King Parikshit, the fight continued for one thousand years, without any one of them being defeated. The gods looked on this fight with wonder.

इत्थं गजेन्द्रः स यदाऽऽप संकटं प्राणस्य देही विवशो यदृच्छया ।
अपारयन्नात्मविमोक्षणे चिरं दध्याविमां बुद्धिमथाभ्यपद्यत ।।३१।।

In this way, the elephant King, proud of his body, found himself in danger of losing his life. Unable to free itself, it thought for long and then resolved.

न मामिमे ज्ञातय आतुरं गजाः कुतः करिण्यः प्रभवन्ति मोचितुम् ।
ग्राहेण पाशेन विधातुरावृतोऽप्यहं च तं यामि परं परायणम् ।।३२।।

How can the female elephants rescue me from the trouble where my kinsmen have failed ? I am unable to release myself from the noose of the crocodile. I therefore now turn to that supreme Being, the greatest refuge.

Chapter 3

एवं व्यवसितो बुद्धया समाधाय मनो हृदि ।
जजाप परमं जाप्यं प्राग्जन्मन्यनुशिक्षितम् ।।१।।

Thus resolving, the elephant King concentrated its mind in heart, and uttered the Supreme Mantra, learnt in its previous births.

ॐ नमो भगवते तस्मै यत येतच्चिदात्मकम् ।
पुरुषायादिबीजाय परेशायाभिधीमहि ।।२।।

"Aum, obeisance unto that Lord, the Supreme Being, the root cause of everything, the great master, through whom all this has become Sentient.

यस्मिन्निदं यतश्चेदं येनेदं च इदं स्वयम् ।
योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम् ।।३।।

"I surrender myself to the Self-existent and Self-effulgent Almighty, from whom this World derives its existence and in Whom it exists. He Himself is appearing as the World (संसार). In spite of this He is beyond this world and its cause Nature (प्रकृति)."

Then follow a few beautiful hymns in praise of the Lord which conclude as under:—

मादृक्प्रपन्नपशुपाशविमोक्षणाय मुक्ताय भूरिकरुणाय नमोऽलयाय ।
स्वांशेन सर्वतनुभृन्मनसि प्रतीत प्रत्यग्दृशे भगवते बृहते नमस्ते ।।१७।।

Obeisance to that imperishable and bondless Lord of abundant compassion, the deliverer from bonds of supplicant beings, in bondage as myself—

जिजीविषे नाहमिहामुया किमन्तर्बहिश्चावृतयेभयोन्या ।
इच्छामि कालेन न यस्य विप्लवस्तस्यात्मलोकावरणस्य मोक्षम् ।।२५।।

I do not wish to live. Of what use is this elephant body wrapped in darkness, both inside and outside. I desire freedom from the outer covering of the light of soul, which is beyond control of passing time.

तं तद्वदार्त्तमुपलभ्य जगन्निवासः स्तोत्रं निशम्य दिविजैः सहसंस्तुवद्भिः ।
छन्दोमयेन गरुडेन समुह्यमान-श्चक्रायुधोऽभ्यगमदाशु यतो गजेन्द्रः ।।३१।।
सोऽन्तः सरस्युरुबलेन गृहीत आर्तो दृष्ट्वा गरुत्मति हरिं ख उपात्तचक्रम् ।
उत्क्षिप्य साम्बुजकरं गिरमाहकृच्छ्रान्नारायणाखिल गुरो भगवन् नमस्ते ।।३२।।
तं वीक्ष्य पीडितमजः सहसावतीर्य सग्राहमाशु सरसः कृपयोज्जहार ।
ग्राहाद् विपाटित मुखादरिणा गजेन्द्रं संपश्यतां हरिरमूमुच दुस्त्रियाणाम् ।।३३।।

The Lord of the Universe saw the King of elephants afflicted by severe pain. On hearing the praise, the Lord armed with discus and riding on Garuda, came to where the elephant King was. The Lord was accompanied by gods uttering his praise.

The elephant, caught in the lake by the mighty crocodile, and in deep distress, saw in the sky Lord Hari on Garuda with His discus uplifted. He took a lotus in his trunk and with great difficulty uttered a prayer. Oh Narayana, father of all the World, I offer my salutious to you.

Seeing the elephant distressed, the unborn Lord got down from Garuda in haste and quickly lifted the elephant, with the crocodile out of lake. Even as the gods were looking on, He freed the elephant King from the grip of crocodile by cutting his mouth with discus.

Chapter 4

The crocodile assumed a wonderful form, saluted Hari and went to his original abode. He was Gandharva HUHU and had become crocodile because of curse from sage Deval.

The elephant King was in his previous life a pious king of Dravidas named Pandyas. Once while engaged in Worship of Hari, under a vow of silence, sage Agastya came to him surrounded by his disciples. The sage, not receiving proper attention and honour, due to silence of king, cursed him to become an elephant.

Lord Hari freed him from the curse and went with him, his devotee, to His abode.

Chapter 5

Sage Sukhadev said to King Parikshit that चाक्षुप was the son of sixth Manu. During this period the ocean was churned (समुद्रमंथन) by both the gods and demons. That time the demons were powerful and they had a clear ascendency over the gods. On being questioned about details Sukhdev said to King Parikshit—

युद्धेऽसुरै वाध्यंमाना महेन्द्रवरुणोदयः ॥१५॥
सर्व विज्ञापयां चक्रुः प्रणताः परमेष्ठिने ॥१८॥

Harassed by the demons in battle, Indra, Varuna and other gods bowed to Brahma and acquainted him with their plight.

सकाहितेन मनसा संस्मरन्पुरुषं परम् ।
उवाचोत्फुल्लवदनो देवान्स भगवान्परः ॥२०॥
अहं भवो यूयमथोऽसुरादयो मनुष्यतिर्यग्द्रुमघम जातयः ।
यस्यावतारांशकलाविसर्जिता व्रजाम सर्वे शरणं तमव्ययम् ॥२१॥
न यस्य वध्यो न च रक्षणीयो नोपेक्षणीयादरणीय पक्षः ।
अथापि सर्गस्थितिसंयमार्थं धत्ते रजः सत्त्वतमांसि काले ॥२२॥

With concentrated mind Brahma remembered the Lord and then with pleasant face said to gods,"Oh gods, let us all, I, Shankar, all of you demons, men, beasts, and birds, trees, insects born of sweat etc. who form but a small fraction of His Virat Swarup, surrender ourselves to Him the unperishable.

In His eyes no one is fit to be killed, protected, ignored or honored. Still, to keep the wheel of creation, protection and destruction moving, He shines Himself, predominant in Satwa, Raja and Tamas from time to time.

At present He is inclined towards Satwa. Therefore this time is propitious for you.

श्री शुक

इत्याभाष्य सुरान्वेधाः सह देवैररिन्दम ।
अजितस्य पदं साक्षाज्जगाम तमसः परम् ॥२४॥
तत्रादृष्टस्वरूपाय श्रुतपूर्वाय वै विभो ।
स्तुतिमब्रूत दैवीभिर्गीर्भिस्त्ववहितेन्द्रियः ॥२५॥

Shri Suka said:

After taking as above to gods, Oh king (Parikshit) Brahma went with them to the abode of Lord which is beyond darkness. There the gods could not see anything of the type heard and imagined before. Brahma then concentrated his attention and praised the Lord according to Vedic prayers.

Then follows prayer with a request.

स त्वं नो दर्शयात्मानमस्मत्करणगोचरम् ।
प्रपन्नानां दिदृक्षूणां सस्मितं ते मुखाम्बुजम् ॥

Manifest Yourself to us in a form perceptable to our senses.

We surrender ourselves to you and wish to see your lotuslike mouth with these very eyes of ours.

यथा हि स्कन्धशाखानां तरोर्मूलावसेचनम् ।
एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ।।४९।।
नमस्तुभ्यमनन्ताय दुर्वितर्क्यात्मकर्मणे ।
निर्गुणाय गुणेशाय सत्त्वस्थाय च साम्प्रतम् ।।५०।।

Even as the watering of roots of tree is watering of its branches and leaves, similarly, propitiating Vishnu (The Lord) is propitiation to all including one self. Obeisancc unto you, the eternal Lord whose acts are inscrutable. You are with Gunas and without them. At present you are established in Satwa Guna (peaceful state).

Chapter 6

एवं स्तुतः सुरगणैर्भगवान् हरिरीश्वरः ।
तेषामाविरभूद् राजन्सहस्रार्कोदयद्युतिः ।।१।।

Thus praised by the gods, Lord Hari, the master, manifested Himself before them, and the splendor then Oh king, was equal to simultaneous rising of thousand Suns.

Lord Hori is described here in His traditional beauty of form weapons, Laxmi, Vanamala etc. The weapons of the Lord assumed forms and served Him.

तुष्टाव देवप्रवरः सशर्वः पुरुषं परम् ।
सर्वामरगणैः साकं सर्वाङ्गैरवनिं गतैः ।।७।।

All the gods prostrated themselves on ground Brahma and Shankar started praising the Lord.

Here follows beautiful prayer Verses. The Lord is pleased with them and says:—

श्री भगवान्

हन्त ब्रह्मन्नहो शम्भो हे देवा ममभाषितम् ।
श्रृणुतावहिताः सर्वे श्रेयो वः स्याद् यथासुराः ।।
यात दानवदैतेयैस्तावत् सन्धिर्विधीयताम् ।
कालेनानुगृहीतैस्तैर्यावद् वो भव आत्मनः ।।

अरयोऽपि हि सन्धेयाः सति कार्यार्थगौरवे ।
अहिमूषकवद् देवा ह्यर्थस्य पदवीं गतैः ॥२०॥
अमृतोत्पादने यत्न क्रियतामविलम्बितम् ।
यस्य पीतस्य वैं जन्तुर्मृत्युग्रस्तोऽमरो भवेत् ॥२१॥
क्षिप्त्वा क्षीरोदधौ सर्वा वीरुत्तृणलतौषधीः ।
मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् ॥२२॥
सहायेन मया देवा निर्मन्थध्वमतन्द्रिताः ।
क्लेशभाजो भविष्यन्ति दैत्या यूयं फलग्रहाः ॥२३॥
यूयं तदनुमोदध्वं यदिच्छन्त्यसुराः सुराः ।
न संरम्भेण सिध्यन्ति सर्वेऽर्थाः सान्त्वया यथा ॥२४॥
न भेतव्यं कालकूटाद् विषाज्जलधिसम्भवात् ।
लोभः कार्यो न वो जातु रोषः कामस्तु व स्तुषु ॥२५॥

Shri Bhagavan said :

Brahma, Shankar and gods, hear me with attention. What I say is for your good. Go and make peace with (दानव, दैत्य,) demons, who are at present in favourable time till things change in your favour. Oh gods, even the enemies have to be conciliated lookiag ahead to the greatness of purpose in hand. When the purpose is served you may behave with the enemy as shown in the story of the snake and rat.

"A rat once entered a grass box of a Juggler containing a Serpent. The Rat was terrified. The serpent advised rat to enlarge the hole so that both can go out. Rat was terrified and ultimately agreed to serpent's suggestion. When the hole however was ready, the serpent ate the rat and went out of the box."

Make great efforts without delay, to take out nectar (from ocean) by drinking which beings are saved from the clutches of death and made immortal. Cast in the milk-ocean all sorts of grass, creepers and herbs. Make mountain Mandar the Churner and serpent Vasuki as rope and with My help churn the ocean. Oh gods, give consent to what-so-ever the demons desire. Never are great things achieved by disagreeing as by conciliation. You should not get frightened at the appearance of poison 'Kalakuta' which will first come out of the ocean. Never show any attraction or repulsion to things coming out of ocean. Under no case give vent to anger.

श्री शुक

इति देवान्समादिश्य भगवान्पुरुषोत्तमः ।
तेषामन्तर्दधे राजन्स्वच्छन्दगतिरीश्वरः ॥२६॥

Shri Suka said:

Having commanded gods thus, Bhagavan the Master, having movements at will, disappeared from the sight of gods. The gods then went to Bali the king of demons and started negotiations on the lines as per instructions from the Lord. Bali agreed to churn the ocean jointly. They then lifted the Mandar Mountain and tried to take it to the sea-shore. The mountain was however too heavy for them to lift. Lord Hari came to their help and carried the mountain through Garud to sea shore.

Chapter 7

Churning of ocean.

The gods and demons then started churning the ocean. They first requested the king of serpents, Vasuki to act as rope. In return some nector was promised to him. The gods headed by Bhagavan, caught hold of the head side of Vasuki. The demons took this as insult. They insisted to be on the head side of the serpent. Lord Hari made gods to agree to this and thus churning was commenced. On account of its weight, the Mandar mountain started sinking. Lord Hari sensing the difficulty took the form of a giant tortoise and supported the mountain. Lord entered the bodies of gods and demons to activate them and also sat on the top of mountain. The churning was started in right earnest. All the creatures dwelling in the sea got frightened. Then a deadly poison 'Kalakuta' came out of the ocean. The vapours of the poison spead every where on earth. The people were terrified. Prajapati then went to Mahadeo and requested Him to do the needful to help them out of this difficulty. Lord Mahadeo, who is ever ready to help the afflicted drank the poison. This poison was the sin of the ocean. It had its effect on the great God also and made his neck black Nilkantha (नीलकंठ).

तप्यन्ते लोकतापेन साधवः प्रायशो जनाः ।
परमाराधनं तद्धि पुरुषस्याखिलात्मनः ॥४४॥

Generally good men suffer for others for softening of their pains. This is the way of worshipping the Lord residing in the hearts of all.

Chapter 8

पीते गरे वृषाङ्केण प्रीतास्तेऽमरदानवाः।
ममन्थुस्तरसा सिन्धुं हविर्धानी ततोऽभवत्॥१॥

When the poison was drunk by Lord Shiva, the gods aud demons were pleased and they churned the ocean with great force. There then arose Kamadhenu (wish-fulfilling cow) from the sea.

The Kamadhenu was taken by Rishies since she was very useful to them in the performance of (यज्ञ) 'Sacrifices'.

During the process of churning came out of ocean:—

उच्चैःश्रवा, ऐरावत्, कौस्तुभ पारिजात, अप्सरा।

a Horse named Ucchasravas, an elephant named Airavata, ruby Kaustubha, Parijata tree and then celestial Nymphs with golden necklaces and beautiful garments.

ततश्चाविरभूत् साक्षाच्छ्री रमा भगवत्परा।
रंजयन्ती दिशः कान्त्या विद्युत् सौदामनी यथा॥८॥
तस्यां चक्रुः स्पृहां सर्वे ससुरासुरमानवाः।
रूपौदार्यवयोवर्णमहिमाक्षिप्तचेतसः ॥९॥

Then arose Goddess Laxmi, always devoted to Lord. All the quarters were filled with luster similar to the luster of lightening, Everybody aspired for her, gods, demons and men, as they all were attracted by her beauty, generosity, youth, colour and greatness.

She was duly honoured by all the animate and inanimate objects by various gifts. She was anxious to have a mate free of all blemishes. But she could find no such soul among Gandharwas, Yakshas, demons, Sidhas, charnars, gods etc. She thought in her mind:—

नूनं तपो यस्य न मन्युनिर्जयो, ज्ञानं क्वचित् तच्च न संगवर्जितम्।
कश्चिन्महांस्तस्य न कामनिर्जयः स ईश्वरः किं परतोव्यपाश्रयः॥२०॥

धर्मः क्वचित् तत्र न भूतसौहृदं त्यागः क्वचित् तत्र न मुक्तिकारणम् ।
वीर्यं न पुंसोऽस्त्यजवेगनिष्कृतं न हि द्वितीयो गुणसङ्गवर्जितः ॥२१॥
क्वचिच्चिरायुर्न हि शील मंगलं क्वचित् तदप्यास्ति न वेद्यमायुषः ।
यत्रोभयं कुत्र च सोऽप्यमङ्गलः सुमङ्गलः कश्च न कांक्षते हि माम् ॥२२॥
एवं विमृश्याव्यभिचारिसद्गुणैर्वरं निजैकाश्रयतयागुणाश्रयम् ।
वव्रे वरं सर्वगुणैरपेक्षितं रमा मुकुन्दं निरपेक्षमीप्सितम् ॥२३॥

Here in this gathering there is one[1] possessing penance but he has not conquered wrath. Similarly, I can see someone[2] full of knowledge, but he is not free from attachment to material objects. There is someone[3] great, but he has not overcome passion, Is he[4] to be considered as Lord who is dependent on another?

There is religion (Dharma) in someone[5], but no friendliness to beings, Sacrifice there is in someone[6] but not as means for (Mukti) deliverance, Somewhere[7] there is long life, but decent character is missing. Someone is very[8] brave, but not free from the grip of time. No doubt there is someone[9] free from passion, but he is engrossed in meditation. Someone[10] is with good character but his age is unknown. Someone[11] is equipped with both but lives a dirty life. Now there remains only[12] Lord Vishnu, but he does not care for me.

Thinking as above Laxmi chose Vishnu for her husband, because of His excellence and other ever-existing qualities, though He was indifferent to her. All good qualities try to come near Him but He is indifferent to them.

All were very happy to see the union of Laxmi with Lord Vishnu. The gods and demons neglected by Laxmi lost all their lustre and power.

अथासीद् वारुणी देवी कन्या कमललोचना ।
असुरा जगृहुस्तां वै हरेरनुमतेन ते ॥३०॥

Then there arose the young goddess of wine, with eyes like

N.B.—In the above four stanzas hints are thrown at some well known Rishies and gods :

1. Durwas Rishi. 2. Brihaspati and Shukrachārya.
3. Brahma and Moon. 4. Indra who depends on offerings.
5. Parashuram. 6. King Sibi. 7. Markandeya Rishi.
8. Kartavirya. 9, Sanatkumar. 10.
11. Lord Shiva. 12: Lord Vishnu.

red lotus. The demons took her with the permission of Hari.

Then arose from the ocean a powerful man with jar full of nectar. He was Dhanvantari, partial incarnation of Lord Hari. All the demons snatched the jar from his hand and carried it away. The gods got depressed and went to Hari for refuge.

मा खिद्यत मिथोऽर्थं वः साधयिष्ये स्वमायया ।।३७।।
इत्युक्त्वा सान्त्वयन्देवांस्तत्रैवान्तर्दधे हरिः ।।३८।।

Do not be miserable, I shall accomplish your purpose secretly through my 'Maya'. So saying Hari consoled gods and disappeared at that very place.

The demons were covetous of nectar and quarreled over the nectar. Lord Hari then appeared before them as a beautiful young woman (Mohini).

Chapter 9

The demons were wonderstruck at the beauty of the woman. They wondered 'what a beauty and youth', and approached her and asked.

का त्वं कंजपलाशाक्षि कुतो वा किं चिकीर्षसि ।
कस्यासि वद वामोरु मथ्नन्तीव मनांसि नः ।।३।।

Who are you, Oh lotus eyed one ? From where have you come ? What is your mission ? To whom do you belong ? You have churned our minds. (for obtaining you).

The demons then requested her to divide the nectar justly among all the participants (both gods and demons, since they were all progeny of sage Kashyapa. At first she declined to undertake the job saying that all of them were descendants of great sage and she an unchaste woman. They however agreed to abide by her decision.

Bhagavan, in the disguise of Mohini then made gods sit in one line and the demons opposite to gods. Bhagavan thought it unwise to give nectar to demons who had vile nature, and started serving nectar to gods only. Rahu a demon disguised himself as god for getting the nectar. Moon, however foiled his object. Bhagavan cut off the head of the demon while he was drinking nectar. The head thus severed from the body became immortal

and became known as Rahu. To this day Moon has to suffer as mythology says that Rahu tries to eat Moon at the time of eclipse.

After feeding nectar to gods, the Lord went to His abode.

Chapter 10

A fierce battle took place amongst the gods and demons. The gods had nectar and support of Lord Vishnu. They therefore succeeded in defeating the demons. The demons were under King Bali and were helped by all the principal demon tribes.

Chapter 11

बलि

सङ्ग्रामे वर्तमानानां कालचोदितकर्मणाम् ।
कीर्तिर्जयोऽजयो मृत्युः सर्वेषां स्युरनुक्रमात् ।।७।।
तदिदं कालरशनं जनाः पश्यन्ति सूरयः ।
न हृष्यन्ति न शोचन्ति तत्र यूयमपण्डिताः ।।८।।
न वयं मन्यमानानामात्मानं तत्र साधनम् ।
गिरो वः साधुशोच्यानां गृह्णीमो मर्मताडनाः ।।९।।

Bali said:

Those who are propelled by the instigation of time (कालभगवान्) and their own past actions (कर्म), do get victory or defeat, or even death. Wise people, knowing this as play of time are neither elated by success, gain etc. or depressed by loss, defeat or death. You people are ignorant of these truths. Since you consider yourself as makers of all these results, you are pitied by wise people. We, on the other hand are not affected by your taunting remarks since we do not consider ourselves doers of any actions.

Fierce battle ensued and King Bali was over-powered and killed by Indra with his (वज्र) thunder bolt.

Brahma was worried at this destruction of demons and sent sage Narada for pacifying gods and demons. Narada came to the site of battle and advised both gods and demons to stop fighting. Narada said to gods:

भवद्भिरमृतं प्राप्तं नारायणभुजाश्रयैः ।
श्रिया समेधिताः सर्व उपारमत विग्रहात् ।।४४।।

Oh gods, through favour of the Lord you got nectar and prosperity. You should therefore now stop fighting.

Heeding Narada's advice, gods got pacified and went to their abode (heaven): As per advice of Narada, demons took their dead King Bali to preceptor Sukracharya who by his powers brought him back to life.

Chapter 12

Bhagavan Shankar, hearing of Lord's assuming form of Mohini (beautiful attractive young woman) and appearing before demons to help gods in getting the nectar jar from them went to Lord Hari. He begged of the Lord to show him the female form assumed by him.

Here follows a beautiful description of Lord Hari based on both (सगुण निर्गुण द्वैत, + अद्वैत). Lord said smilingly

कौतूहलाय दैत्यानां योषिद्वेषो मया कृतः ।
पश्यता सुरकार्याणि गते पीयूषभाजने ।।१५।।
तत्तेऽहं दर्शयिष्यामि दिदृक्षोः सुरसत्तम ।
कामिनां वहुमन्तव्यं सङ्कल्पप्रभवोदयम् ।।१६।।

Shankarji, that time the nectar pot was in the hands of demons and, therefore, I had to assume the form of a beautiful young woman to attract the minds of demons and help gods in their job (of getting nectar). You, the best of gods, are desirous of seeing the same and hence I will show the same to you. That beauty encourages the passion of men and hence is fit to be seen by passionates only.

Thus speaking the Lord disappeared then and there, and Lord Shankar sat with Uma wondering.

Then Shankar saw a beautiful woman playing amorously in a lovely garden. Lord Shiv went after her and was deeply under her influence. He wandered from place to place in her pursuit but could not catch her. Enamoured by her his Virya dropped at several places. He then came to his senses and knew that it is was all Maya of Lord. Lord assured Shankar that His Maya will never touch him again.

Chapters 13 & 14

Description of different Manus.

Chapter 15

Conquest of Heaven by Demon King Bali. King Parikshit wanted to know why Lord Vishnu begged of King Bali three foot-steps of land like a beggar and why after getting the same he tied Bali with rope though faultless.

Shri Shuka said:

Bali after his defeat went to his preceptor Shukracharya and completely surrendered himself to him. All the Bhrugu clan Brahmins headed by Sukracharya were pleased with him. They made Bali perform a World Conquering (विश्वजित) Sacrifice. On completion of this sacrifice Bali got chariot,weapons etc, from the Yagna Diety. Pralhada his grand father appeared before him and presented him with garland.

Equipped with all the war necessities Bali attacked Indra and completely defeated him. The gods were unable to face the demons. They then went to their preceptor Brahaspati and begged of him to find a way out.

गुरु

जानामि मघवञ्छत्रोरुन्नतेरस्य कारणम् ।
शिष्यायोपभृतं तेजो भृगुभिर्ब्रह्मवादिभिः ॥२८॥
भवद्विधो भवान्वाऽपि वर्जयित्वेश्वरं हरिम् ।
नास्य शक्तः पुरः स्थातुं कृतान्तस्य यथा जनाः ॥२९॥
तस्मान्निलयमुत्सृज्य यूयं सर्वे त्रिविष्टपम् ।
यात कालं प्रतीक्षन्तो यतः शत्रोर्विपर्ययः ॥३०॥

Guru said:

Indra, I know the cause of the rise of your enemy. The Bhrugus established in Bhrahma, have endowed their disciple (Bali) with power. None of you can stand before him except Lord Hari just as men cannot resist Death (Yama). Therefore, all of you should now abandon your abode, this heaven and look forward for propitious time, when your enemy will have the reverse.

एवं सुमन्त्रितार्थास्ते गुरुणार्थानुदर्शिना ।
हित्वा त्रिविष्टपं जग्मुर्गीर्वाणाः कामरूपिणः ॥३२॥

Thus advised by preceptor, knower of essential things, the gods, adept in taking any form they desired, left heaven and went away.

देवेष्वथ निलीनेषु बलिर्वैरोचनः पुरीम् ।
देवधानीमधिष्ठाय वशं निन्ये जगत्त्रयम् ॥३३॥

When the gods thus hid themselves Bali, son of Virochana, occupied the capital city of gods and brought the three worlds under his control.

तं विश्वजयिनं शिष्यं भृगवः शिष्यवत्सलाः ।
शतेन हयमेधानामनुव्रतमयाजयन् ॥३४॥
ततस्तदनुभावेन भुवनत्रयविश्रुताम् ।
कीर्ति दिक्षु वितन्वानः स रेज उडुराडिव ॥३५॥
बुभुजे च श्रियं स्वृद्धां द्विजदेवोपलम्भिताम् ।
कृतकृत्यमिवात्मानं मन्यमानो महामनाः ॥३६॥

When the disciple (Bali) conquered the three worlds, the Bhrugus made him perform hundred (अश्वमेघ) Sacrifices. Due to powers of the sacrifices the fame of Bali spread in all the ten quarters beyond the three Worlds and Bali enjoyed the rich Kingdom through the grace of Brahmins.

Chapter 16

एवं पुत्रेषु नष्टेषु देवमातादितिस्तदा ।
हते त्रिविष्टपे दैत्यैः पर्यतप्यदनाथवत् ॥१॥

When her sons (gods) had thus disappeared, and heaven captured by demons, Aditi, the mother of gods suffered like a helpless person.

Kashyapa her husband after a break in his long Samadhi came to her residence and found her very gloomy. He inquired of the reasons for her gloom. Is there at present some difficulty for Brahmins (in carrying out their daily routine)? Are people suffering from miseries ? Is it that some guest went away unnoticed by you due to household work ? Are your daily actions

proceeding correctly ? Aditi told Kashyapa that her sons, gods, are in great difficulty. You yourself being the father of gods, demons and all other beings are equally the well-wisher of all. I however entreat you to show me some way out of this difficulty and do something to restore the lost prosperity of gods to them. Kashyapa advised her to observe (पयोव्रत) Payovrata for propitiating Lord Vishnu.

कश्यप

उपतिष्ठस्व पुरुषं भगवन्तं जनार्दनम् ।
सर्वभूतगुहावासं वासुदेवं जगद्गुरुम् ।।२०।।
स विधास्यति ते कामान्हरिर्दीनानुकम्पनः ।
अमोघा भगवद्भक्तिर्नेतरेति मतिर्मम ।।२१।।

Kashyapa said:

Worship the supreme being, residing in the hearts of all beings and alleviating the miseries of all. He will grant you all desires. Never is devotion to the Lord fruitless.

Further in this Chapter Payovrata is described in detail and Aditi is advised to do accordingly for twelve days. In this Vrata during twelve days one has to live on milk only.

Chapter 17

श्री शुक

इत्युक्ता सादिती राजन्स्वभर्त्रा कश्यपेन वै ।
अन्वतिष्ठद् व्रतमिदं द्वादशाहमतन्द्रिता ।।१।।

Shri Suka said:

Thus told by her husband Kashyapa, Aditi observed the Payovrata for twelve days without sleep.

She controlled her wicked senses by her mind and constantly contemplated on Lord Vishnu. The Lord was pleased with her and manifested Himself before her. She praised Him. Shri Bhagavan said:

श्री भगवान्

देवमातर्भवत्या मे विज्ञातं चिरकांक्षितम् ।
यत् सपत्नैर्हृतश्रीणां च्यावितानां स्वधामतः ।।१२।।

आत्मजान्सुसमृद्धांस्त्वं प्रत्याहृतयशः श्रियः।
नाकपृष्ठमधिष्ठाय क्रीडतो द्रष्टुमिच्छसि ॥१४॥
प्रायोऽधुना तेऽसुरयूथनाथा अपारणीया इति देवि मे मतिः।
यत्तेऽनुकूलेश्वर विप्रगुप्ता न विक्रमस्तत्र सुखं ददाति ॥१६॥
अथाप्युपायो मम देवि चिन्त्यः सन्तोषितस्य व्रतचर्यया ते।
ममार्चनं नार्हति मन्तुमन्यथा श्रद्धानुरूपं फलहेतुकत्वात् ॥१७॥
त्वयार्चितश्चाहमपत्यगुप्तये पयोव्रतेनानुगुणं समीडितः।
स्वांशेन पुत्रत्वमुपेत्य ते सुतान् गोप्तास्मि मारीचतपस्यधिष्ठितः ॥१८॥

Shri Bhagavan said:

Oh, mother of the gods, I know your long cherished desire. Enemies have usurped their wealth and driven them away from their home. You want to see your sons prosperous with their fame and fortune restored back to them and they again enjoying in heaven:

Devi (goddess), in my opinion those demon chiefs are at this moment invincible, since they are at present in the good books of Lord and Brahmins. Still, since you have propitiated Me with Payovrata, I will have to find some way out. Worship to me is never fruitless. It gives results commensurate with (श्रद्धा) faith. You have worshipped Me with Payovrata for the good of your sons. Therefore I shall manifest Myself as your son, resorting to penance of Kashyapa (your husband).

You should therefore serve your husband with this idea and keep secret my plan. Do not divulge this secret to any one. The more the secrecy, the better the results.

Saying this the Lord disappeared.

Aditi started serving her husband who knew by Samadhi that Lord has entered his body for manifestation through Aditi. Bowing to Lord's wish, Kashyapa placed his (वीर्य) in the womb of his wife Aditi.

Brahma knew this (लीला) Play of Lord and praised Him.

Chapter 18

Incarnation of Lord as (वामन) a Dwarf.

In due course of time Bhagavan was born of Aditi.

इत्थं विरिञ्चस्तुतकर्मवीर्यः प्रादुर्बभूवामृतभूरदित्याम्।
चतुर्भुजः शङ्खगदाब्जचक्रः पिशङ्गवासा नलिनायतेक्षणः ॥१॥

Thus praised by Brahma, the Lord without birth and death, manifested Himself from the womb of Aditi. He had four hands holding conch, discus, mace and lotus. He had yellow garments and His eyes were broad like lotus.

At His manifestation, gods, sages and other celestial beings, were pleased. There was music, shower of flowers from heaven. Apsaras danced.

तं वटुं वामनं दृष्ट्वा मोदमाना महर्षयः ।
कर्माणि कारयामासुः पुरस्कृत्य प्रजापतिम् ।।१३।।

The great sages rejoiced at seeing that dwarf Brahmachari and under directions of Brahma, performed the necessary rituals.

He was equipped with all the articles required by Brahmachari by various gods and goddesses and with these equipments shone with lustre among the assembly.

Hearing that King Bali was performing a big sacrifice अश्वमेध on the banks of river Narmada, He went there. The entire gathering was wonderstruck with his lustre and King Bali was overpowered by awe. Bali said.

बलि

स्वागतं ते नमस्तुभ्यं ब्रह्मन्कि करवाम ते ।
ब्रह्मर्षीणां तपः साक्षान्मन्ये त्वाऽऽर्य वपुर्धरम् ।।२९।।
अद्य नः पितरस्तृप्ता अद्य नः पावितं कुलम् ।
अद्य स्विष्टः क्रतुरयं यद्भवानागतो गृहान् ।।३०।।
यद् यद् वटो वाञ्छसि तत्प्रतीच्छ मे त्वामर्थिनं विप्रसुतानुतर्कये ।
गां काञ्चनं गुणवद् धाम मृष्टं तथान्नपेयमुत वा विप्रकन्याम् ।
ग्रामान् समृद्धां स्तुरगान् गजान् वा रथां स्तथार्हत्तम सम्प्रतीच्छ ।।३२।।

Bali said:

Welcome and obeisance to you Oh, Brahmin what can I do for you. I feel as if penance of great sages is standing before me. Your presence here today, has pleased my fore-fathers. My dynasity is purified. My sacrifice is successful. Oh son of Brahmin, you seem to want something. Ask whatever you want from me, land, gold, a clean and excellent house, food and drink or a Brahmin maiden, towns full of wealth, horses, elephants, chariots., etc.

Chapter 19

इति वैरोचनैर्वाक्यं धर्मयुक्तं स सूनृतम् ।
निशम्य भगवान्प्रीतः प्रतिनद्येदमब्रवीत् ॥१॥

The Lord was pleased at this sweet speech of Bali. He congratulated Bali and said.

श्री भगवान्

न ह्येतस्मिन्कुले कश्चिन्निःसत्त्वः कृपणः पुमान् ।
प्रत्याख्याता प्रतिश्रुत्य योः वादाता द्विजातये ॥३॥

Shri Bhagavan said:

There is none in this your family who has been untruthful or miserly, nor one who has gone back on his promise nor any who had not been liberal to Brahmins.

The Lord then enumerated the great deeds of Hiranyaksha, Hiranyakashipu and Pralhad who were all great souls.

पिता प्रह्लादपुत्रस्ते तद्विद्वान्द्विजवत्सलः ।
स्वमायुर्द्विजलिङ्गेभ्यो देवेभ्योऽदात् स याचितः ॥१४॥
तस्मात्त्वतो महीमीषद् वृणेऽहं वरदर्षभात् ।
पदानि त्रीणि दैत्येन्द्र संमितानि पदा मम ॥१५॥

Your father, son of Pralhada was kind to Brahmins. Gods disguised as Brahmins begged his life of him which he gave. Therefore, Oh king of demons I want to beg a bit of small piece of land from you, the greatest of the munificent, three feet measured by my feet.

नान्यत् ते कामये राजन्वदान्याज्जगदीश्वरात् ।
नैनः प्राप्नोति वै विद्वान्यावदर्थप्रतिग्रहः ॥१७॥

King, I desire nothing else from you a liberal donor and master of universe. A wise person who takes as much as is necessary does not incur any sin.

बलि

अहो ब्राह्मणदायाद वाचस्ते वृद्धसंमताः ।
त्वं बालो बालिशमतिः स्वार्थं प्रत्यबुधो यथा ॥
मां वचोभिः समाराध्यं लोकानामेकमीश्वरम् ।
पदत्रयं वृणीते योऽबुद्धिमान् द्वीपदाशुषम् ॥

न पुमान् मामुपव्रज्य भूयो याचितुमर्हति ।
तस्माद् वृत्तिकरीं भूमिं वटो कामं प्रतीच्छ मे ।।

Bali said:

Oh Brahmin lad, you talk like an elderly person though a lad with immature intellect. This is why you do not know what is good for you. You have pleased me with your speech and only ask for three feet of land from me, who can give you even an island! Having come to me a person should not beg a second time. Therefore, Oh lad take from me land enough for maintenance.

श्री भगवान्

यावन्तो विषया: प्रेष्ठास्त्रिलोक्यामजितेन्द्रियम् ।
न शक्नुवन्ति ते सर्वे प्रतिपूरयितुं नृप ।।२१।।
त्रिभि: क्रमैरसंतुष्टो द्वीपेनापि न पूर्यते ।
नववर्षसमेतेन सप्तद्वीपवरेच्छया ।।२२।।
सप्तद्वीपाधिपतयो नृपा वैन्यगयादय: ।
अर्थै: कामैर्गता नान्तं तृष्णाया इति न: श्रुतम् ।।२३।।
यदृच्छयोपपन्नेन संतुष्टो वर्तते सुखम् ।
ना संतुष्टस्त्रिभिर्लोकैरजितात्मोपसादितै: ।।२४।।
पुंसोऽयं संसृतेर्हेतुरसंतोषोऽर्थकामयो: ।
यदृच्छयीपपन्नेन संतोषो मुक्तये स्मृत: ।।२५।।
यदृच्छालाभतुष्टस्य तेजो विप्रस्य वर्धते ।
तत् प्रशाम्यत्यसंतोषादम्भसेवा शुशुक्षणि: ।।२६।।
तस्मात् त्रीणि पदान्येव वृणे त्वद् वरदर्षभात् ।
एतावैतव सिद्धोऽहं वित्तं यावत्प्रयोजनम् ।।२७।।

Shri Bhagavan said:

King, to one with uncontrolled senses all objects of enjoyment in three worlds cannot give full satisfaction. One not satisfied by three feet (of land) will not be satisfied by a continent, because he will desire for still more land. We have heard that kings like Vainya and Gaya did not satisfy their desires, though they possessed sovereignty of seven islands.

One content with what one gets unsought (यदृच्छा) leads a happy life. On the other hand, one with uncontrolled senses remains miserable even after getting kingdom of three worlds, because of fire of dissatisfaction burning inside. This non-contentment with wealth and objects of enjoyment, is the cause of

cycles of births and deaths. The spiritual powers of a Brahmin, content with what is gained by chance, increase; and it cools down by noncontentment like fire by water. Therefore I ask of you three feet of land, though you are the greatest of givers. My purpose will be served by this much. One should accumulate only that much which is absolutely necessary.

King Bali laughed at this and consented to give Him what He wanted.

इत्युक्तः स हसन्नाह वाञ्छातः प्रतिगृह्यताम् ।
वामनाय महीं दातुं जग्राह जलभाजनम् ॥२८॥

And King Bali took water-vessel in his hand to give land to Vaman.

विष्णवे क्ष्मां प्रदास्यन्तमुशना असुरेश्वरम् ।
जानंश्चिकीर्षितं विष्णोः शिष्यं प्राह विदांवरः ॥२९॥

Knowing what Vishnu desired to do, Shukra, the best among wise, warned his pupil, the king of the demons, who was ready for finalizing the gift of land.

श्री शुक

एष वैरोचने साक्षाद् भगवान्विष्णुरव्ययः ।
कश्यपाददितेर्जातो देवानां कार्यसाधकः ॥३०॥
प्रतिश्रुतं त्वयैतस्मै यदनर्थमजानता ।
न साधुमन्ये दैत्यानां महानुपगतोऽनयः ॥३१॥
एष ते स्थानमैश्वर्यं श्रियं तेजो यशः श्रुतम् ।
दास्यत्याच्छिद्य शक्राय मायामाणवको हरिः ॥३२॥

Shri Suka said:

Oh son of Virochana (Bali), this lad is Vishnu come here to achieve the work of gods. He is born of Aditi through the penance of Kashyapa. I do not like your gifting of land to Him, through ignorance of consequences. This forbodes a great calamity to demons. This Hari in the guise of Brahmachari will snatch all your place, lordship, prosperity, power, fame and learning and give them to Indra.

Shukracharya, Guru of Bali, tried in various ways to persuade Bali to back out from the promise before finalizing the same. He pointed out that this Vishnu will cover the whole of the world with two feet and there will be no place for a third

foot of land for giving and thus you will be failing in your promise of gift and as a consequence you will have to go to hell. Besides:

न तद्दानं प्रशंसन्ति येन वृत्तिर्विपद्यते ।
दानं यज्ञस्तपः कर्म लोके वृत्तिमतोयतः ॥३६॥

learned people do not esteem that charity which leaves nothing for maintenance of the donor. One can perform sacrifice, charity and penance provided one has something left to continue his own household.

धर्माय यशसेऽर्थाय कामाय स्वजनाय च ।
पञ्चधा विभजन्वित्तमिहामुत्र च मोदते ॥३७॥

He only gets happiness in this and the next World, who divides his wealth in five parts—Charity, Fame, Investment, Pleasure and Relatives.

Chapter 20

King Bali thought over what his preceptor advised but said:

बलि

सत्यं भगवता प्रोक्तं धर्मोऽयं गृहमेधिनाम् ।
अर्थं कामं यशो वृत्तिं योन बाधेत कर्हिचित् ॥२॥
स चाहं वित्तलोभेन प्रत्याचक्षे कथं द्विजम् ।
प्रतिश्रुत्य ददामीति प्राह्लादिः कितवो यथा ॥३॥
नह्यसत्यात् परोऽधर्म इति होवाच भूरियम् ।
सर्वं सोढुमलं मन्ये ऋतेऽलीकपरं नरम् ॥४॥
नाहं बिभेमि निरयान्ना थन्यादसुखार्णवात् ।
न स्थानच्यवनान्मृत्योर्यथा विप्रप्रलम्भनात् ॥५॥

Bali said:

No doubt you have given correct advice. It is the duty of householder to see that the continuity of charity, fame, enjoyment and business is not obstructed. But how shall I, a descendant of Pralhada, like a cheat, refuse gift to a Brahmin after promising the same to him? Earth has said that there is no other thing greater than truth. I consider everything bearable except the man of falsehood. I am not afraid of hell so much as of deceiving a Brahmin. Nor am I afraid of poverty, pain, loss

of Kingdom or death.

Shukracharya was angry at this and he cursed Bali to lose his position and prosperity. Bali, however, was adamant.

एवं शप्तः स्वगुरुणा सत्यान्न चलितो महान् ।
वामनाय ददावेनामर्चित्वोदकपूर्वकम् ॥१६॥

Though cursed by preceptor, the great soul (Bali) did not compromise with truth and gladly made the gift final by offering water.

After this Bhagavan Vaman grew in size wonderfully. King Bali saw in His body the whole universe. He occupied earth and heaven with two feet and there was no room left for the third foot.

Chapter 21

The demons knew before long, that their king Bali was cheated by Vishnu; a battle ensued between them and the supporters of Vishnu who had already come there to fight if necessary. The demons were being put to flight.

The generous King Bali however asked the demons to cease from fighting and stood firm to his promise. Obeying the orders of their king the demons retired to Rasathal. Bali was then bound by Garuda with (वरुणपाश). Bhagavan Vamana then said to Bali.

पदानि त्रीणि दत्तानि भूमेर्मह्यंत्वयाऽसुर ।
द्वाभ्यां क्रान्ता मही सर्वा तृतीयमुपकल्पय ॥२६॥
विप्रलब्धो ददामीति त्वयाहं चाढ्यमानिना ।
तद् व्यलीक फलं भुङ्क्ष्व निरयं कतिचित् समाः ॥३४॥

Demon, you promised three feet of land to me. I have covered the entire Universe with two feet. Find now space for the third foot. You imagined yourself wealthy and now cannot fulfill your promise. Therefore, now go to hell and reside there for few years, as a fruit of this fraud.

Chapter 22

बलि

यद्युत्तमश्लोक भवान् ममेरितं वचोव्यलीकं सुरवर्य मन्यते।
करोम्यृतं तन्न भवेत् प्रलम्भनं पदं तृतीयं कुरु शीर्ष्णि मे निजम् ॥२॥
बिभेमि नाहं निरयात् पदच्युतो न पाशबन्धाद् व्यसनाद् दुरत्ययात्।
नैवार्थकृच्छ्राद् भवतो विनिग्रहादसाधुवादात् भृशमुद्विजे यथा ॥३॥
पुंसां श्लाघ्यतमं मन्ये दण्डमर्हत्तमार्पितम्।
यं न माता पिता भ्राता सुहृदश्चादिशान्ति हि ॥४॥
त्वं नूनमसुराणां नः पारोक्ष्यः परमो गुरुः।
यो नोऽनेकमदान्धानां विभ्रंशं चक्षुरादिशत् ॥५॥
यस्मिन्वैरानुबन्धेन रूढेन विबुधेतराः।
बहवो लेभिरे सिद्धिं यामु हैकान्तयोगिनः ॥६॥
ते नाहं निगृहीतोऽस्मि भवता भूरिकर्मणा।
बद्धश्च वारुणै पाशैर्नातिव्रीडे न चव्यथे ॥७॥

Bali said:

Oh, you foremost god of highest renown, if you regard my words as deceitful, I will now make them true. There is no fraud, place your third foot on my head. I am not afraid of hell or loss of my Kingdom. Neither am I afraid of being bound or made to suffer terrible grief but I shudder terribly at infamy. Punishment at the hands of great is praiseworthy for men. Father, mother, brother, or friend do not give such punishments. You are always ready to show us demons the correct way, though unseen by us. And hence you are a great preceptor to us demons who are blinded with wealth, position, lineage, strength, pride etc. I am overpowered by Him, through deep and persistent enmity with whom, many demons attained the salvation attained by Yogis devoted to Him only. I am, therefore, neither ashamed nor pained.

My grand father was your great devotee and he persisted in loving you, knowing full well that his relatives including his father were being annihilated by you. Similarly, I, though from that point of View must consider you my enemy, am glad to come to you after loss of wealth etc.

श्री शुक

तस्येत्थं भाषमाणस्य प्रह्लादो भगवत्प्रियः।
आजगाम कुलश्रेष्ठ राकापतिरिवोत्थितः ॥१२॥

Shri Suka said:

As he (Bali) was speaking in his way, Pralhada the beloved of Lord, came there (from heaven as is were), looking like the full moon.

Bali saw his grand father, with tears in his eyes, bowed with his head. Since he was bound he could not show respect as before with worship etc. He was shy with shame. Pralhad saw the Lord there with His (पार्श्वद) usual attendents. He prostrated himself before Him and said:

प्रह्लाद

त्वयैव दत्तं पदमैन्द्रमूर्जितं हृतं तदेवाद्य तथैव शोभनम्।
मन्ये महानस्य कृतोह्यनुग्रहो विभ्रंशितो यच्छ्रिय आत्ममोहनात् ॥१७॥

Prahlada said:

The prosperous position of Indra was given by you and now it is taken back by yourself. I think you have done great blessing to Bali, since he is deprived of wealth, the cause of delusion of self.

Bali's wife Vindhywati praised Lord. Brahma also showered praise on Him and requested for release of Bali who had shown great magnaminity and firmness of character.

Bhagavan said to Brahma.

श्री भगवान्

ब्रह्मन् यमनुगृह्णामि तद्विशो विधुनोम्यहम्।
यन्मदः पुरुषः स्तब्धो लोकं मां चावमन्यते ॥१४॥
एष दानव दैत्यानामग्रणीः कीर्तिवर्धनः।
अजैषीदजयां मायां सीदन्नपि न मुह्यति ॥२८॥
गुरुणा भर्त्सितः शप्तो जहौ सत्यं न सुव्रतः।
छलैरुक्तो मया धर्मो नायं त्यजति सत्यवाक् ॥३०॥
एष मे प्रापितः स्थानं दुष्प्रापममरैरपि।
सावर्णेरन्तरस्यायं भवितेन्द्रोमदाश्रयः ॥३१॥
इन्द्रसेन महाराज याहि भो भद्रमस्तु ते।
सुतलं स्वर्गिभिः प्रार्थ्यं ज्ञातिभिः परिवारितः ॥३३॥
रक्षिष्ये सर्वतोऽहं त्वां सानुगं सपरिच्छदम्।
सदा सन्निहितं वीर तत्र मां द्रक्ष्यसे भवान् ॥३४॥

Shri Bhagavan said:

Oh Brahma, I take away wealth from him whom I want to

bless. Through pride of wealth man becomes haughty and in sults the world and Me. This renowned Bali, foremost among Daitya and Danawa has conquered the invinsible Maya (illusion). He was above it though in distress. He was censored and cursed by his preceptor, but he did not depart from truth. I ironically taunted him. Still he remained firm. Now I send him to a place of Mine, hard of access even to gods. He will become Indra in Savarni Manvantar.

Oh great King Bali, welfare to you. Go to Sutala region with your relatives, a place prayed for by gods. I shall protect you from everything and you shall see Me all the time.

Chapter 23

Bali thanked Lord and went to Sutala. Then Lord said to Pralhada.

श्री भगवान्

वत्स प्रह्लाद भद्रं ते प्रयाहि सुतलालयम् ।
मोदमान: स्वपौत्रेण ज्ञातीनां सुखमावह ।।९।।
नित्यं द्रष्टासि मां तत्र गदापाणिमवस्थितम् ।
मद्दर्शनमहाह्लादध्वस्तकर्मनिबन्धन: ।।१०।।

Shri Bhagavan said:

Pralhada My child, welfare to you. Go to the abode Sutala and rejoicing there with the grandson bring happiness to your relatives. You will see Me there all the time standing with mace in hand. All your bondage, result of former actions, will end at My sight.

Pralhada with Bali bowed to Lord and went to Sutala. The Lord then ordered Shukracharya to complete the sacrifice (यज्ञ) as per previous plan. Shukracharya saluted the Lord and did accordingly.

एवं बलेर्महीं राजन् भिक्षित्वा वामनो हरि: ।
ददौ भ्रात्रे महेन्द्राय त्रिदिवं यत्परैर्हृतम् ।।१९।।

Thus did Hari Vaman beg of Bali a piece of land and got from him the entire earth. He gave it to Indra his brother. who earlier had been snatched from him by demons.

Chapter 24

Incarnation of Lord as Fish.

King Parikshit wanted to know why and how Lord incarnated Himself as a fish.

श्री शुक

गोविप्रसुरसाधूनां छन्दसामपि चेश्वरः।
रक्षामिच्छंस्तनूर्धत्ते धर्मस्यार्थस्य चैव हि ॥५॥

Shri Suka said:

Disiring to protect cows, Brahmins, gods, good men, Vedas, Dharma and wealth also, the Lord assumes bodily forms.

At the end of the last acon (कल्प) there was an involution caused by Brahma going to sleep. At that time earth with other worlds was deluged by sea. The then powerful demon King Hayagriva carried away the Vedas which had come out of the mouth of Brahma. Brahma was overcome with sleep and did not know this. The Lord, however, who is ever alert, knew this and assumed the form of fish for their recovery.

At that time, a great royal sage, Satyavrata, was performing penance. He was thoroughly devoted to the Lord and sustained himself on water alone. Once when he was offering water to Lord in a river, a tiny fish came into his hand. The sage placed the fish in his pitcher and took it to his hermitage. In one night it grew very big. The king then placed it in a tub. There also it grew, and the king transferred it to a lake. The fish was constantly growing. The sage took him to sea. The fish said in human tone that he should not be dropped in the sea as he was likely to be eaten by big sea creatures. The royal sage was wonder-struck and asked as to who he was.

The Lord said—Oh King, on the seventh day from today the three worlds shall be submerged in the ocean. At that time I shall send a spacious boat for your protection. Take with you every kind of herb and seed. Then you get into the boat with seven sages and every kind of animal and move about fearlessly. I shall appear then. You tie the boat to my horn with a long snake rope. The king did accordingly and was saved.

When the deluge was over. The Fish-Lord killed the demon king Hayagriva and restored the Vedas to Brahma, who had by then risen from his slumber.

This very sage king Satyavrata became Manu, son of Vivaswan in the next Kalpa.

SKANDA NINE

Chapters 1 & 2

In these chapters the dynasty of Manu son of Vivaswan is described and names are given of various Kings. Manu had no progeny. He performed a sacrifice for getting a son. Due to some technical mistake in the performance of sacrifice a daughter by name Ela was born. Sage Vashista by his prowess converted this girl into a boy named Sudumna.

The prince once went for hunting in forest and came to a place where Bhagavan Shankar and Parvati were once engaged in amorous acts. When Rishies came to see Shankar, Parvati was overcome with shame. Bhagavan Shankar said that in future, males who entered the place would be converted into females. The King along with his followers was thus converted into beautiful women.

Budha son of moon saw her and attracted by her beauty took her for his wife. A son was born of this union named Pururawa.

In this calamity King Sudhumna remembered his preceptor Vashistha. At the request of Vashistha, Bhagavan Shankar allowed King Sudhumna to become a male periodically and go to his capital for ruling the subjects.

Chapter 3

This chapter describes the story of King Sharyati, his daughter and sage Chavan. King Sharyati once went to forest for hunting with his daughter Sukanya. He was camping near the hermitage of sage Chavan. His daughter was roaming about the forest with her girl friends. While roaming she saw an anthill and

two sparkling lights inside. Overcome with curiosity she pierced the shining lights with a thorn. Immediately a stream of blood came out of the holes. The sage who was inside the anthill and whose eyes were pierced, cursed the whole party and as a result the outlet of urine and nightsoil was stopped. The King got frightened and inquired whether any one has misbehaved with the great sage. His daughter Sukanya admitted what she had done in ignorance. The King then propitiated the sage and knowing his intention gave Sukanya in marriage to him.

Sukanya faithfully served her old husband. Once both the Asvini Kumars came to his Ashrama. The sage duly honored them and requested them for rejuvenation with youth and beauty. The sage in return promised them a share in sacrifice which they were not entitled to. Thereupon they restored the old sage to youth and beauty.

King Sharyati once came to the hermitage of his son-in-law and was grieved to find his daughter living with a young man. He was however pleased with her when she narrated the facts.

Chapter 4

The story of devotee King Ambarisha. He was a great devotee of Lord Vishnu.

वासुदेवे भगवति तद्भक्तेषु च साधुषु ।
प्राप्तो भावं परं विश्वं येनेदं लोष्टवत् स्मृतम् ॥१७॥
स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुंठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युत सत्कथोदये ॥१८॥
मुकुंद लिंगालयदर्शने दृशौ तत् भृत्यगात्रस्पर्शेऽङ्ग संगमम् ।
घ्राणं च तत्पादसरोज सौरभे श्रीमत्तलस्या रसनां तदर्पिते ॥१९॥
पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवंदने ।
कामं च दास्ये न तु कामकाम्यया यथोत्तमश्लोक जनाश्रया रतिः ॥२०॥
एवं सदा कर्मकलापमात्मनः परेऽधियज्ञे भगवत्यधोक्षजे ।
सर्वात्मभावं विदधन्महीमिमां तन्निष्टविप्राभिहितः शशास ह ॥२१॥

He had great regard and devotion towards Lord Vasudev and His devotees the sages, and therefore he considered all the wealth of this world as a lump of clay. He directed his mind towards the lotus feet of Lord, his speech in describing merits

of Lord, his hands in washing and cleaning temple, and ears towards hearing the "Katha" (life history) of the Lord.

Similarly his eyes were directed to images and temples of the Lord, touch of his limbs in embracing devotees, nose in smelling Tulsi leaves offered to the Lord and tongue in tasting things offered to Him. His legs were engaged in going to temples, his head in saluting the Lord. He loved fragrant articles for offering to the Lord and obtaining His grace seen in his devotees.

He, while engaged in work saw the Lord manifested every where and offered all his actions to the one Lord imperceptible to senses. He ruled the earth with the advice of Brahmins devoted to the Lord.

तस्माअदाद्धरिश्चक्रं प्रत्यनीकभयावहम् ।
एकान्त भक्तिभावेन प्रीतो भृत्याभिरक्षणम् ।।२८।।

Pleased with his one pointed devotion, the Lord appointed Sudarshan Wheel to protect him from his enemies.

His wife also was equally devoted to Lord Vishnu. Once both of them took a vow of special fast of Ekadashi for full one year. The King was celebrating the end of this vow, by feeding brahmins on the twelfth day (द्वादशी) and was about to take food, when sage Durvasa, with power to bless and curse, came to him. The king duly honoured him and requested him to have food. Durvasa agreeing, went to the river for bath etc. The king waited for him for a very long time. As the Dwadashi time for taking food was about to pass, the king on the advice of brahmins drank some water and waited for Durwasa. The sage on coming learnt that the king had taken water, ignoring him who was his guest. Drinking water according to him amounted to taking food and thus insulting him. The sage cursed the king and picking out some hairs from his head, threw them at the king. The bunch of hairs took the form of a demon with sword in hand. The demon ran towards Ambarisha and wanted to kill him. The Sudarshana Wheel however intervened and put both Durwasa and demons to flight. Durvasa was terribly frightened and went to various gods and Brahma and Mahadev for protection. They proclaimed their inability to give him any help against Sudarshana and advised him to surrender himself to Vishnu for protection.

Durwasa went to Lord Vishnu and asked for protection. Lord said—

अहं भक्तपराधीनो ह्यस्वतंत्र इव द्विज।
साधुभिर्ग्रस्तहृदयो भक्तैर्भक्तजनप्रियः ।।६३।।
नाहमात्मानमाशासे मद्भक्तैः साधुभिर्विना।
श्रियं चात्यन्तिकीं ब्रह्मन् येषां गतिरहं परा ।।६४।।
ये दारागारपुत्राप्तान् प्राणान् वित्तमिमं परम्।
हित्वा मां शरणं याताः कथं तांस्त्यक्तुमुत्सहे ।।६५।।
मयि निर्बद्धहृदयाः साधवः समदर्शनाः।
वशी कुर्वन्ति मां भक्त्या सत्स्त्रियः सत्पतिं यथा ।।६६।।
मत्सेवया प्रतीतं च सालोक्यादि चतुष्टयम्।
नेच्छन्ति सेवया पूर्णाः कुतोऽन्यत् कालविद्रुतम् ।।६७।।
साधवो हृदयं मह्यं साधूनां हृदयं त्वहम्।
मदन्यत् ते न जानन्ति नाहं तेभ्यो मनागपि ।।६८।।
उपायं कथयिष्यामि तव विप्र शृणुष्व तत्।
अयं ह्यात्माभिचारस्ते यतस्तं यातु वैभवान्।
साधुपु प्रहितं तेजः प्रहर्तुः कुरुतेऽशिवम् ।।६९।।
तपो विद्या च विप्राणां निःश्रेयसकरे उभे।
ते एवं दुर्विनीतस्य कल्पे ते कर्तुरन्यथा ।।७०।।
ब्रह्मंस्तद्गच्छ भद्रं ते नाभागतनयं नृपम्।
क्षमापय महाभागं ततः शान्तिर्भविष्यति ।।७१।।

Oh brahmin (Durwasa), I am fully captured by my devotees and am not free to act. My devotees have taken possession of my heart. They like me and I like them.

Brahmin, I am the sole goal to my devotees. Hence I am not inclined to have even my wife Laxmi in separation of them. They have fully surrendered themselves to me, leaving aside their wives, sons, houses, elders, Prana, wealth, this and the next world. How can I desert them?

Just as chaste women enslave their good husband, my devotees with equanimity have captured my heart. They are fully satisfied with service to me and do not care for four (Mokshya) Salokya etc. What more can I tell you, they are my heart and I am their heart. They know nothing besides Me, and I nothing but them.

Durwasaji, I show you a way out of this difficulty. Listen. Without any reason you have troubled Ambarisha. So, go to him. One who gives pain to good harmless people, finds himself in trouble. No doubt, learning and penance are good for brahmins, but they give opposite fruits to wicked ones.

Therefore, oh, brahmin go back to the son of Nabhaga (Ambarisha) and ask pardon of him. This alone will give you peace of mind.

Chapter 5

Accordingly, sage Durwasa came back to King Ambarisha, who was waiting for him without food. Durwasa asked for pardon. The king was moved by this and implored the Lord in the form of Sudarshan Wheel to forgive Durwasa and cease to harass him. Durwasa said:

अहो अनन्तदासानां महत्वं दृष्टमद्य मे ।
कृतागसोऽपि यद् राजन् मंगलानि समीहसे ।।७४।।
दुष्कर: को नु साधूनां दुस्त्यजो वा महात्मनाम् ।
यैः संगृहीतो भगवान् सात्वतामृषभो हरिः ।।७५।।

I have seen today the greatness of Lord's devotees. Oh king, I have done harm to you, still you are entertaining good thoughts about me. For those who have fixed their minds on Lord Hari, what is there that they cannot do? These great souls can easily part with anything.

The king then had food with Durwasa after a lapse of one year.

King Ambarisha in due course of time entrusted the kingdom to his sons and went to forest for practising penance.

Chapter 6

This chapter details kings in Ikshvaku (इक्ष्वाकु) line and the story of sage Saubhari.

Chapter 7

This Chapter gives further description of Kings in the line-

age. Satyavrata was one of them. He was also called Trishanku. Satyavrata became a chandal due to curse from his father and preceptor. He was however sent to heaven with his human body by sage Vishwamitra through powers of his penance. Indra did not allow him to enter heaven and pushed him back. Vishwamitra however did not allow him to fall on earth and he is still seen hanging between heaven and earth. Hence he is styled Trishanku.

Harischandra was his son. He had no progeny. He propitiated Varuna and promised to sacrifice the brave son to him. By the grace of Varun, king Harishchandra got a son named Rohit. Varuna came and asked for the boy. The king due to affection of his son asked him to wait for some time as the boy was a mere child. Harishchandra delayed handing over the boy from time to time for a number of years.

When Rohit knew that his father wants to make a sacrifice of him to Varuna, he ran away from the place and wandered in forest. Harishchandra was made to suffer from disease by Varuna. Knowing this Rohita started to come to his father. He was however advised by Indra to stay away as it was no good for him to go to his father to meet a sure death.

After some years again, learning about the serious condition of his father Rohit decided to go to him. On the way he purchased a son named Shunshepa (शुनशेप) from a brahmin and gave him to his father as substitute for him for sacrifice to Varuna. The sacrifice was accordingly perforformed. Varnuna was pleased and king Harishchandra recovered from the disease.

Chapter 8

In this Chapter life of Sagar an illustrious king of Solar dynasty is given. He had sixty thousand sons born of his queen Sumati. They excavated the earth at places and the pits so formed became seas.

Sagar as per orders of his preceptor conquered all the surrounding tribes and finally performed an Ashwamedha sacrifice. The horse let loose in this sacrifice was stolen by Indra. All the sons of Sagar wandered throughout the earth in search for the horse without success. Then they started excavating earth. There they saw the horse in the north-east in the hermitage of sage

Kapil. All the princes with weapons in their hands ran towards the Sage. They said: "Here is the thief who has stolen the horse and is now sitting with eyes closed in meditation. Kill him". In the meanwhile the Sage opened his eyes. The princes despised the Sage because their intellect was already perverted by Indra. By the power of penance of Kapil the princes were burnt to ashes.

न साधुवादो मुनिकोपभर्जिता नृपेन्द्रपुत्रा इति सत्वधाम्नि ।
कथं तमो रोषमयं विभाव्यते जगत्पवित्रात्मनि रवे रजोभुवः ।।
यस्येरिता सांख्यमयी दृढेन नौर्यया मुमुक्षुस्तरते दुरत्ययम् ।
भवार्णवं मृत्युपथं विपश्चितः परात्मभूतस्य कथं पृथङ् मतिः ।।१४।।

It is not correct to say that the anger of Sage burnt the princes since the Sage was full of Satwaguna, the purifier of universe. How can anger, the product of Tamoguna touch him? Is it possible for dust to touch the sky?

It is very difficult to cross this relative existence (संसार) which is pervaded by death. Sage Kapil propagated Sankha Shastra which serves as a boat for crossing the Sansara. In such a soul how can one entertain ideas of discrimination such as friend, foe etc.

The king had another wife named Keshini and her son was Asmanjas, a Yogi in previous birth, thoroughly indifferent to worldly affairs. His son Anshuman went by order of his grand father in search for the horse. He found the same in the hermitage of Sage Kapil. Anshuman praised Kapil. Pleased with his behaviour, the Sage gave the horse to him and told him that his uncles can only be purified by water of Ganga. Anshuman brought the horse back to king Sagar and the sacrifice was brought to a successful end.

Chapter 9

One of the decendents of Sagar, King Bhagirath with great efforts brought Ganga from heaven to earth and sent his dead ancestors to heaven. In this dynasty was born Khatwanga who got the knowledge of the Absolute in a few hours only before death.

Chapter 10

Avatar of Bhagavan Shri Rama.

खट्वांगाद् दीर्घवाहुश्च रघुस्तस्मात् पृथुश्रवाः ।
अजस्ततो महाराजस्तस्माद् दशरथोऽभवत् ॥१॥
तस्यापि भगवानेष साक्षाद् ब्रह्ममयो हरिः ।
अंशांशेन चतुर्धागात् पुत्रत्वं प्रार्थितः सुरैः ।
राम लक्ष्मण भरत शत्रुघ्ना इति संज्ञया ॥२॥
तस्यानुचरितं राजन्नृषिभिस्तत्वदर्शिभिः ।
श्रुतं हि वर्णितं भूरि त्वया सीतापतेर्मुहुः ॥३॥

From Khatwanga was born Dirghabahu and his son was the illustrious Raghu. From him came Aja, and Dasharath was born of Aja. Lord Hari partially incarnated Himself, at the request of gods, as sons, Rama, Laxman, Bharat and Shatrughna, of King Dasharath.

The story of Rama, the husband of Sita is extensively described by self realized Sages and is heard by all in detail.

गुर्वर्थे त्यक्तराज्यो व्यचरदनुवनं पद्मपद्भ्यां प्रियायाः ।
पाणि स्पर्शाक्षमाभ्यां मृजितपथरुजो यो हरीन्द्रानुजाभ्याम् ॥
वैरुण्याच्छूर्पणख्याः प्रियविरहरुषाऽऽरोपितभ्रविजृम्भ ।
त्रस्ताब्धिर्बद्धसेतुः खलदवदहनः कोसलेन्द्रोऽवतान्नः ॥

May that (Rama) King of Kosal protect us, who abandoned the Kingdom for the sake of His father and wandered from forest to forest with His lotus feet that could hardly bear the touch of His beloved's hand, whose fatigue from walking was removed by the greatest of the monkeys (Hanuman) and His own brother (Laxman), who in His fury at his separation of His beloved, resulted in His disfiguring Shurpanakha, frightened the ocean with the knit of His brow, built bridge, burnt the forest in the form of demons.

Here follows the story of Ramayan in short and describes his reign.

प्रजाः स्वधर्मनिरता वर्णाश्रमगुणान्विताः ।
जुगोप पितृवद् रामो मेनिरे पितरं च तम् ॥५१॥

त्रेतायां वर्तमानायां कालः कृतसमोऽभवत् ।
रामे राजनि धर्मज्ञे सर्वभूतसुखावहे ।।५२।।
वनानि नद्यो गिरयो वर्षाणि द्वीपसिन्धवः ।
सर्वे कामदुघा आसन् प्रजानां भरतर्षभ ।।५३।।
नाधिव्याधिजराग्लानिदुःख शोकभयक्लमाः ।
मृत्युश्चानिच्छतां नासीद् रामे राजन्यधोक्षजे ।।५४।।
एकपत्नीव्रतधरो राजर्षिचरितः शुचिः ।
स्वधर्मं गृहमेधीयं शिक्षयन् स्वयमाचरत् ।।५५।।
प्रेम्णानुवृत्त्या शीलेन प्रश्रयावनता सती ।
धिया ह्रिया च भावज्ञा भर्तुः सीताहरन्मनः ।।५६।।

Rama protected the subjects who were dedicated to their duties as per their VARNASHRAM, as father (protects his sons).

When the righteous Rama, who brought happiness to all beings, was king, the time though of Treta Yuga appeared as if it was Satya Yuga.

Forests, rivers, mountains lands, islands and seas yielded fruits as per desire of the subjects. There did not exist mental and physical maladies, old age, fatigue, misery, sorrow, fear and weariness. When, Rama, the Lord beyond senses was king, death was impossible for those who did not want it. Upholding the vow of devotion to one wife, living like royal sage, pure, Rama Himself observed Dharma of a householder and taught the same to the subjects.

Sita, knowing the wishes of her husband, captured the heart of her husband by her love, service, character, humility. intellect and bashfulness.

Chapter 11

Bhagavan Rama performed various Yagnas, as per the instructions of His preceptor Vasistha and gave the entire earth to Brahmins for whom he had the greatest respect. The Brahmins however returned the same to Him for ruling.

Once when he was patroling one night in the city, he heard ill words about Sita from some one addressing his wife.

नाहं बिभर्मि त्वां दुष्टामसतीं परवेश्मगाम् ।
स्त्रीलोभी बिभृयात् सीतां रामो नाहं भजे पुनः ॥६॥

"You are wicked, unchaste and you have lived in the house of another man. I cannot now allow you in my house as was done by llcentious Rama."

This had deep impression on Rama. He abandoned Sita who was then pregnant and sent her to the hermitage of sage Valmiki. There she gave birth to twin, sons Lava and Kusha. After some years she entered into the earth leaving her sons to the care of Valmiki.

तच्छ्रुत्वा भगवान् रामो रुन्धन्नपि धियाशुचः ।
स्मरंस्तस्यागुणांस्तांस्तान्नाशक्नोद् रोद्धु मीश्वरः ॥१६॥
स्त्रीपुंप्रसंग एतादृक्सर्वत्र त्रासमावहः ।
अपीश्वराणां किमुत ग्राम्यस्य गृहचेतसः ॥१७॥

Hearing this news, Rama tried to check the grief by his intellect. The nice qualities of Sita however came to his memory and he could not, though great, subdue the same.

The association of man and woman always results in grief like this even in the case of great men—what then of ordinary people?

After this Rama ruled over earth for thirteen thousand years and then went to His abode.

स्मरतां हृदि विन्यस्य विद्धं दण्डककण्टकैः ।
स्व पादपल्लवं राम आत्मज्योति रगात् ततः ॥१८॥

Imprinting in the hearts of those who remembered Him, His sprout-like feet pierced by thorns of Dandaka forest, Rama went to His own effulgent abode.

Chapter 12

This chapter describes Kings in Rama's dynasty and gives further list of Kings to come in future.

Chapter 13

In this chapter Nimi's (son of Ikshwaku) dynasty is describ-

ed. Nimi had no son. His dead body was churned and a son was born named Janak. He was also called Videha and Mithili. He founded the town of Mithila. A number of Kings born after him are enumerated. All the Kings of Mithila were styled as Janakas and Videhas. They were all self-realized souls (आत्म-ज्ञानी) though householders. They all were above the duals of pleasure-pain and the like. This was quite natural since their preceptors were sages, Yagnavalka and others like him.

Chapter 14

In this Chapter description is given of moon dynasty CHANDRAVANSHA. Moon was born of Atri son of Brahma. He became very powerful and forcibly carried away Tara the wife of Brahaspati, the preceptor of gods. On this account great battle ensued between gods who sided with Brahaspati and demons who under instigation from Sukracharya sided with Moon. At the intervention of Brahmaji they ceased fighting. The Moon then returned Tara, who was pregnant, to Brahaspati. A son was born to Tara named Budha. Moon took him away.

After this, is described the story of Pururawa and Urwasi the celestial nymph.

Chapter 15

In this chapter are described Sage Richika, Jamadgni and his son Parashuram who was an incarnation of Lord Vishnu.

यमाहुर्वासुदेवं शं हैहयानां कुलान्तकम् ।
त्रिःसप्तकृत्वो य इमां चक्रे निःक्षत्रियां महीम् ।।१४।।
दुष्टं क्षत्रं भुवो भारमब्रह्मण्यमनीनशत् ।
रजस्तमोवृतमहन् फल्गुन्यपि कृतेऽदृसि ।।१०।।

He was a partial incarnation of Lord Vasudeo and destroyed the race of Haihayas and twenty one times cleared the earth of warrior caste. Though the fault of KSHTRIYA was small they were wicked, haters of Brahmins filled with Raja and Tama and hence burden to earth. This was why Bhagavan Parashuram had to punish them. At that time Sahasrarjun was ruling at Mahismati. He had grown very powerful. He was once enjoying

in river with his wife and there came in conflict with Rawan, whom he easily caught in his hand and afterwards released him at the request of Sage Pulastya.

This king once went to the hermitage of Jamadgni who sumptuously entertained him. The sage did this through the wish-fulfilling cow (KAMDHENU). The king asked for Kamdhenu and on refusal he forcibly took her away. Parashuram, on return to Ashrama knew what had happened. He went to the King's capital with his weapon, killed the king and brought back the cow. His father Jamadgni did not approve of this action. He said.

राम राम महावाहो भवान् पापमकारषीत्।
अवधीन्नरदेवं यत् सर्वदेवमयं वृथा ।।३८।।
वयं ही ब्राह्मणास्तात क्षमयार्हणतां गताः।
थया लोक गुरुर्देवः पारमेष्ठ्यमगात् पदम् ।।३९।।
क्षमया रोचते लक्ष्मीर्ब्राह्मी सौरी यथा प्रभा।
क्षमिणामाशु भगवांस्तुष्यते हरिरीश्वरः ।।४०।।
राज्ञो मूर्धाभिषिक्तस्य वधो ब्रह्मवधाद् गुरुः।
तीर्थं संसेवया चांहो जह्यङ्गाच्युत चेतनः ।।४१।।

Rama, mighty armed Rama, you have committed a crime by killing the king, an embodiment of god.

Son, we are Brahmins, fit for honour due to our forbearance. What of others, even Brahma got greatness due to forbearance. Through it (क्षमा) the lustre of Brahmin shines as, the light of Sun. Lord Hari is quickly pleased with persons of forbearance.

The murder of a crowned King is more heinous than the killing of a Brahmin. This sin you should remove by visiting holy places, constantly remembering the Lord.

Chapter 16

पित्रोपशिक्षितो रामस्तथेति कुरुनन्दनः।
संवत्सरं तीर्थयात्रां चरित्वाऽऽश्रममाव्रजत् ।।१।।

As per instructions of his father Rama performed a pilgrimage to holy places for a year and returned to his hermitage.

Once Renuka, wife of Jamadgni went to river for bath. There she was delayed in her return to Ashrama, owing to her being engrossed in looking at the beautiful form of Gandharva Chitrarash. On her return her husband took her to task for her sin and ordered his sons to kill her. His son did not obey. Parashuram however killed her and all his brothers. Jamadgni was pleased and told Rama to ask for any boon. Rama asked for revival of his mother and brothers and lack of memory for all of them of what had happened. The Sage gave the boon and Renuka and her dead son came back to life.

Sons of Arjuna once came to the Ashrama of Jamadgni and killed him when he was in trace (SAMADHI). Parashuram was not there at that time. Learning the incident from his mother on his return, Parashuram killed all the sons of Arjuna and annihilated the warrior clans twenty one times.

Jamadgni became one of the seven stars (group of seven Sages), by his penance-seven Sages of Constellation of Great Bear (KASHYAP, ATRI, VASHISTHA, VISAWAMITRA, GAUTAM, BHARDWAJ, JAMADGNI).

स्वदेहं जमदग्निस्तु लब्ध्वा संज्ञानलक्षणम् ।
ऋषीणां मण्डले सोऽभूत् सप्तमो रामपूजितः ।।२४।।
जामदग्न्योऽपि भगवान् रामः कमललोचनः ।
आगामिन्यन्तरे राजन् वर्तयिष्यति वै वृहत् ।।२५।।
आस्तेऽद्यापि महेन्द्राद्रौ न्यस्तदण्डः प्रशान्तधीः ।
उपगीयमानचरितः सिद्धगन्धर्वचारणैः ।।२६।।

Obtaining an effulgent body, Jamadgni became the seventh in the group of seven stars. The Lord, lotus eyed Rama is present even now on the Mahendra Mountain laying aside his function of punishing (Kshatriyas) and resorting to complete tranquility of mind.

In next Manvantra He will propagate Vedas. He is ever praised by Sidhas, Charanas and Gandharwas on the Mahendra Mountain.

King Gadhi's son was Viswamitra. He attained Brahmihood through great penance.

Chapter 17

Here comes the description of descendents of Pururawa ending with King Nahusha.

Chapter 18

Yayati became king after Nahusha who was cursed by Brahmins to became a serpent. Yayati married Devayani daughter of Shukracharya and Sharmista daughter of king Vrishaparwa.

राजा

ब्रह्मर्षिर्भगवान् काव्यः क्षत्रवन्धुश्च नाहुषः ।
राजन्यविप्रयोः कस्माद् विवाहः प्रतिलोमकः ॥५॥

King said:

Shukracharya was Brahmin and Nahusha's son (Yayati) was a Khsatriya. How did this marriage took place?

Once Sharmista daughter of king of demons went with her thousands of friends including Devayani daughter of Shukracharya to a lake for sport. They kept their clothes on the bank and were enjoying naked in the lake by throwing water on each other. Meanwhile Bhagwan Shankar and Parvati passed by the lake. The girls came out of the lake in hurry and took their clothes. Through mistake Sharmista took the garment of Devayani. Quarrel ensued and as a result Sharmista threw Devayani into a well and went away with her friends.

King Yayati happened to pass by the well. Devayani implored him to help her to come out of the well. The king caught hold of her hand and brought her on the ground. Devayani insisted of the king that he should marry her since he had caugh her hand. The King was already attracted by her beauty and had to agree to her request. Besides Devayani told the King that Kacha had cursed her and under the influence of that curse she would never get a Brahmin husband.

Devayani told her father the insult she received from the princess Sharmista. Shukracharya wanted to go away from the Kingdom of Sharmistha's father. A compromise was arrived at and Sharmistha went with her female friends as slaves to Devayani and her husband Yayati. In due course of time Sharmistha also married Yayati secretly. Shukracharya got wild at this news

from his daughter and cursed the king.

शुक्रस्तमाह कुपितः स्त्रीकामानृतपूरुष ।
त्वां जरा विशतां मन्द विरूपकरणी नृणाम् ।।३६।।

Shukracharya angrily said "you licentious and false man, you will immediately become old—a state disliked by men".

ययाति

अतृप्तोऽस्म्यद्य कामानां ब्रह्मन् दुहितरि स्म ते ।
व्यत्यस्यतां यथाकामं वयसा योऽभिधास्यति ।।३७।।

Yayati said:

Brahmin, I am not yet saturated with sexual enjoyment with your daughter. Besides this your curse equally effects your daughter. (At this Shukracharya said) : Go and exchange your old age with the youth of one who willingly gives you the same.

Yayati had five sons. His request for exchange of old age with youth was turned down by four sons. Then he requested the youngest son Puru and hoped that he would agree to the exchange.

पुरु

को नु लोके मनुष्येंद्र पितुरात्मकृतः पुमान् ।
प्रतिकर्तुं क्षमो यस्य प्रसादाद् विन्दते परम् ।।४३।।
उत्तमश्चिन्तितं कुर्यात् प्रोक्तकारी तु मध्यमः ।
अधमोऽश्रद्धया कुर्यादकर्तोच्चरितं पितुः ।।४४।।

Puru said:

King, a son gets highest bliss through favour of his father. Even the body of son is a gift from his father. Who is there in this world who can repay the debt of his father? The best son is one who carries out the mental wish of his father. The middle one is he who does a thing with respect on being told to do so. The lowest is one who obeys but with disrespect.

One who refuses to obey cannot be styled a son. He is simply his excreta.

King Yayati took youth from his son Puru and enjoyed with his wife Devayani for a very long time of thousand years and still remained dissatisfied. Ultimately he came to the conclusion:—

Chapter 19

न जातु कामः कामानामुपभोगेन शाम्यति।
हविषा कृष्ण वर्त्मेव भूय एवाभिवर्धते ॥१४॥

The desire for enjoyment of objects is never satisfied by enjoying them; on the other hand it goes on increasing as fire fed with fuel.

या दुस्त्यजा दुर्मतिभिर्जीर्यतो या न जीर्यते।
तां तृष्णां दुःखनिवहां शर्मकामो द्रुतं त्यजेत् ॥१५॥
मात्रा स्वस्रादुहित्रा वा ना विविक्तासनो भवेत्।
बलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥१७॥

The root cause of grief is desire for enjoyment. Persons with worldly tendency of mind cannot overcome it. One who wants to attain bliss should give it up early.

One should not sit on one carpet near each-other even with one's mother, sister or daughter. Senses are very powerful and they drag even learned men to low level.

Yayati got dispassion (VAIRAGYA) and advised his wife to follow his example. He distributed his Kingdom among his sons, returned the Youth of Puru and went to the forest for penance. Puru got the lion's share of the Kingdom.

Chapter 20

In this Chapter Puru's dynasty is described. King Parikshit was born in this dynasty. There was a great King Dushyanta who married Shakuntala, daughter of sage Vishwamitra born of Menaka. She was reared by sage Kanva. To them was born the great king Bharata.

Chapter 21

Further in this dynasty was born King Rantideo. His fame spread in this as well as the other world. He was extremely charitable and gave whatever he had to others.

Once he had to fast for fortyeight days. He had no water to drink in those days. On the forty ninth day he got good food

and water. His whole family was greatly pleased at this good luck. God however wanted to test him. He appeared before Rantideo as a Brahmin guest and asked for food and water. Rantideo willingly gave him off what he had. The guest departed pleased. Then came Shudra with the same request. Rantideo gave him a part of the food. Then came a chandal with a dog. Both of them were very hungry. Rantideo gave the remaining food and water to them with great respect and said:

न कामयेऽहं गतिमीश्वरात् परामष्टर्द्धियुक्तामपुनर्भवं वा ।
आर्ति प्रपद्येऽखिलदेहभाजामन्तः स्थितो येन भवन्त्यदुःखाः ॥१२॥
क्षुत्तृट्श्रमो गात्रपरिश्रमश्च दैन्यं क्लमः शोकविषादमोहाः ।
सर्वे निवृत्ताः कृपणस्य जन्तोर्जिजीविषोर्जीव जलार्पणान्मे ॥१३॥

I do not desire from God the high place (PARAMGATI) coupled with eight powers (ASHTASIDDHI). Not even, I desire release from worldly existence (MOKSHA). I wish I enter the bodies of all creatures to share their grief and free them of the same.

These poor creatures wanted to be happy by drinking water. I have given them water and their lives are saved. I now feel that my hunger, thirst, bodily pain, fainting, grief, delusion, depression are all gone. I am now happy.

God was pleased with Rantideo who was already a released soul. He with his followers got Param Gati.

Chapter 22

Description of dynasties of Kings Panchalas, Kaurawas and Magadhas. This includes Dhritarastra, Dharma, Bhima, Arjun etc.

Chapter 23

Description of Kings from sons of King Yayati. In Yadu family was born Lord Krishna.

Chapter 24

Description of Kings from Vidharbha and Yadu dynasty.

Vasudeo father of Lord Krishna had a number of wives, Devaki was one among them. He had eight sons and one daughter from Devaki.

अष्टमस्तु तयोरासीत् स्वयमेव हरिः किल ।
सुभद्रा च महाभागा तव राजन् पितामही ॥५५॥
यदा यदेह धर्मस्य क्षयो वृद्धिश्च पाप्मनः ।
तदा तु भगवानीश आत्मानं सृजते हरिः ॥५६॥

The eighth from among them was Lord Hari. His daughter was the blessed Subhadra.

Whenever Dharma declines and Adharma is on the increase in this World, Hari the Lord and Master incarnates Himself.

SKANDA TEN

Chapter 1

King Parikshit to Shri Suka—

You have fully described the most wonderful lineages of Kings from the Sun & Moon. Now please describe in detail the sports of Lord Krishna in Yadu dynasty.

अवतीर्य यदोर्वंशे भगवान् भूतभावनः ।
कृतवान् यानि विश्वात्मा तानि नो वद विस्तरात् ।।३।।
निवृत्ततर्षैरुपगीयमानात् भवौषधाच्छ्रोत्रमनोऽभिरामात् ।
क उत्तम श्लोक गुणानुवादात् पुमान् विरज्येत विना पशुघ्नात् ।।४।।

Who, except self-killers; would not like to hear the divine sports of Lord ? These are sung with pleasure by sages released of all desires (Jiwan Mukta). They are sure medicine for those afflicted with the disease of Sansara. To others they give immense pleasure in hearing.

श्री शुक

भूमिर्दृप्तनृव्याजदैत्यानीकशतायुतैः ।
आक्रान्ता भूरिभारेण ब्रह्माणं शरणं ययौ ।।१७।।

Shri Suka said:

Earth, overpowered by the great burden of millions of demons in the form of arrogant Kings went to the creator Brahma for refuge.

Brahma gave a patient hearing to Earth and went to Lord Vishnu with her and all Gods including Shankar. Bhagavan Vishnu, the all knower assured Brahma that He will incarnate Himself in the house of Vasudev as Krishna soon. All gods and goddesses should be born in Gokul as Milkmen and Milkmaids for His pleasure. Let Sages assume the form of cows and the

thousand headed serpent Ananta be born as His elder brother. Brahma consoled Earth accordingly and went to his own abode.

In those days, lived in Mathura, one Sursena, Chief of Yadus. Once his son Vasudeva, newly married to Devaki was being driven in Chariot by Kansa followed with rich dowry. Kansa, to please his sister Devaki, took hold of the reins of the horses. On the way, Kansa heard an incorporal voice "Fool ! the eighth child of this woman, whom you are driving, will kill you." The wicked Kansa was upset and caught hold of Devaki for killing her. Vasudev assuaging him said:

वसुदेव

श्लाघनीयगुणः शूरैर्भवान् भोजयशस्करः ।
स कथं भगिनीं हन्यात् स्त्रियमुद्वाहपर्वणि ।।३७।।
मृत्युर्जन्मवतां वीर देहेन सह जायते ।
अद्य वाब्दशतान्ते वा मृत्युर्वै प्राणिनां ध्रुवः ।।३८।।
देहे पञ्चत्वमापन्ने देही कर्मानुगोऽवशः ।
देहान्तरमनुप्राप्य प्राक्तनं त्यजते वपुः ।।३९।।
तस्मान्न कस्यचिद् द्रोहमाचरेत् स तथाविधः ।
आत्मनः क्षेममन्विच्छान् द्रोग्धुर्वै परतो भयम् ।।४४।।
एषा तवानुजा बाला कृपणा पुत्रिकोपमा ।
हन्तुं नार्हसि कल्यणीमिमां त्वं दीनवत्सलः ।।

Vasudeva said:

You are endowed with qualities worthy of praise by warriors and are a glory to Bhoja family. How can you kill your sister, a woman just married ? One who is born is accompanied by death. It may come today or after hundred years. When this body is cast away, the Jeewa assumes another body in keeping with his actions in this life and casts off the present body. Therefore, one wishing for ones welfare should not do harm to others to save oneself from troubles in the next life. Besides, this is your younger sister. You are by nature kind to others and, therefore, should not kill this pitiable woman.

श्री शुक

एवं स सामभिर्भेदैर्बोध्यमानोऽपि दारुणः ।
न न्यवर्तत कौरव्य पुरुषादाननुव्रतः ।।४६।।
निर्बन्धं तस्य तं ज्ञात्वा विचिन्त्यानकदुन्दुभिः ।
प्राप्तं कालं प्रतिव्योढुमिदं तत्रान्वपद्यत ।।४७।।

मृत्युर्बुद्धिमतापोह्यो यावद्बुद्धिबलोदयम् ।
यद्यसौ न निवर्तेत नापराधोऽस्ति देहिनः ॥४८॥
प्रदाय मृत्यवे पुत्रान् मोचये कृपणामिमाम् ।
सुता मे यदि जायेरन् मृत्युर्वा न म्रियेत चेत् ॥४९॥
पुत्रान्समर्पयिष्येऽस्या यतस्ते भयमुत्थितम् ॥५४॥

Shri Suka said:

Oh Parikshita, though advised thus about conciliation etc. the demonic Kansa did not turn from his resolve. Knowing his obstinacy Vasudeva told the cruel Kansa that the time has to be overcome and death which is imminent has to be avoided "you fear her sons and therefore I shall hand them over to you as soon as they are born."

स्वसुर्वधान्निववृते कंसस्तद्वाक्यसारवित् ।
वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद् गृहम् ॥५५॥

Kansa appreciating Vasudeva's words desisted from killing his sister. Vasudeo praised him and arrived at his own house.

Kansa thereafter imprisoned Vasudeo and Devaki and ruthlessly killed their sons as soon as they were born.

He also kept in prison his father Ugrasen, the King, and himself enjoyed the Kingdom.

Chapter 2

Kansa ruled as a despot aided by demonic kings and generals. He killed six sons of Devaki one after another as soon as they were born. The seventh to appear in the womb was 'Shesa'. The lord however transferred him to the womb of Rohini, a co-wife of Devaki.

The Lord pondering over the terrible difficulties under which his relatives, the Yadavas were passing the days, ordered Yogamaya His prowess, to take birth as daughter of Yasoda, wife of Nanda, in Gokul and Himself entered the womb of Devaki. While in the womb, praises were showered on Him by gods.

ततो जगन्मंगलमच्युतांशं समाहितं शूरसुतेन देवी ।
दधार सा सर्वजगन्निवास निवासभूता नितरां विरेजे ॥१८॥

Then Devaki bore the seed of the imperishable Lord, the doer of welfare to the world, in her womb. Thus she became the

abode of Him, the sustainer of the whole universe and shone gloriously.

तां वीक्ष्य कंसः प्रभयाऽजितान्तरां विरोचयन्तीं भवनं शुचिस्मिताम् ।
आहैषमे प्राणहरो हरिर्गुहां ध्रुवं श्रितो यन्न पुरेयमीदृशी ॥२०॥
किमद्य तस्मिन् करणीयमाशु मे यदर्थतंत्रो न विहन्ति विक्रमम् ।
स्त्रियाः स्वसुर्गुरुमत्या वधोऽयं यशः श्रियं हन्त्यनुकालमायुः ॥२१॥

Seeing Devaki beaming with smile, with the unconquerable Lord in her womb, illuminating the whole prison with lustre, Kansa thought—"This is no doubt Lord Hari in her womb, since she never looked like this before. What is my duty in this case ? Killing of a woman, my sister a pregnant one will certainly destroy my fame, prosperity and life."

इति घोरतमाद् भावात् सन्निवृत्तः स्वयं प्रभुः ।
आस्ते प्रतीक्षंस्तज्जन्महरेर्वैरानुबन्धकृत् ॥२३॥
आसीनः संविशंस्तिष्ठन् भुंजानः पर्यटन् पिबन् ।
चिन्तयानो हृषीकेशमपश्यत्तन्मयं जगत् ॥२४॥

Thus he turned away from the cruel thought and resisting in his enmity towards Hari remained waiting for His birth. In all his activities such as sitting, lying, standing, eating, strolling and drinking, he thought of Hari and thus saw Lord everywhere.

Chapter 3

This chapter is devoted to the manifestation of Lord Krishna. The Nature assumed a glorious garb as seen in all the elements. The quarters were clear and a multitude of bright stars, appeared in the sky. Rivers were transparent and lakes beautiful with lotuses. The minds of good men were tranquil and pleasentness was visible everywhere.

देवक्यां देवरूपिण्यां विष्णुस्सर्वगुहाशयः ।
आवीरासीद्यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥८॥

Lord Vishnu, residing in the heart of all, came out of divine Devaki's womb like the fullmoon in the eastern quarter.

तमद्भुतं बालकमम्बुजेक्षणं चतुर्भुजं शंखगदार्युदायुधम् ।
श्री वत्सलक्ष्मं गलशोभिकौस्तुभं पीताम्बरं सान्द्रपयोदसौभगम् ॥९॥

महार्हवैदूर्यकिरीटकुंडल त्विषा परिष्वक्तसहस्रकुन्तलम् ।
उद्दाम काञ्चयङ्गद कङ्कणादिभिर्विरोचमानं वसुदेव ऐक्षत ॥१०॥

Vasudeo saw before him a wonderful child, lotus-eyed, with uplifted arms holding weapons, the conch, mace etc. He had the mark of Srivastsa and the jewel Kaustubha shining on His neck. He had yellow garment and all the ornaments usually worn by him. Vasudeva prostrated himself before the child, and knowing Him as the supreme being, praised Him fearlessly.

वसुदेव

विदितोऽसि भवान् साक्षात् पुरुष: प्रकृते: पर: ।
केवलानुभवानन्दस्वरूप: सर्वबुद्धिदृक् ॥१३॥

Vasudev said:

I know you to be the Lord Himself, who is beyond (Prakriti) nature. You are the very form of pure experience and bliss and the spectator of the minds of all.

अथैनमात्मजं वीक्ष्य महापुरुषलक्षणम् ।
देवकी तमुपाधावत् कंसाद्भीता शुचिस्मिता ॥२३॥

Devaki on seeing her son, endowed with the emblems of Vishnu, and trembling with fear of Kansa, besought Him:—

जन्म ते मय्यसौ पापो मा विद्यान्मधुसूदन ।
समुद्विजे भवद्धेतो: कंसादहमधीरधी: ॥२९॥
उपसंहर विश्वात्मन्नदो रूपमलौकिकम् ।
शङ्खचक्रगदापद्मश्रिया जुष्टं चतुर्भुजम् ॥३०॥

Oh (Lord) Madhasudan, let not the sinful (Kansa) know that you are born of me. I am terribly afraid of him for your sake. Please, therefore, withdraw this manifestation of yours with four hands holding Conch, Chakra, Mace and Lotus.

Lord pacified her and said that He was born of her, in fulfilment of his promise to her, in her previous birth as Satrupa.

इत्युक्त्वाऽऽसीद्धरिस्तूष्णीं भगवानात्ममायया ।
पित्रो: सम्पश्यतो: सद्यो बभूव प्राकृत: शिशु: ॥४६॥

The Lord, speaking this much, became silent and resorting to His 'Maya' transformed Himself into a normal child.

ततश्च शौरिर्भगवत्प्रचोदितः सूतं समादाय स सूतिकागृहात् ।
यदा वहिर्गन्तुमियेष तर्ह्यजा या योगमायाजनि नन्दजायया ॥४७॥
तया हृतप्रत्ययसर्ववृत्तिषु द्वाःस्थेषु पौरेष्वपि शायितेष्वथ ।
द्वारस्तु सर्वाः पिहिता दुरत्यया वृहत्कपाटायसकीलशृङ्खलैः ॥४८॥
ताः कृष्णवाहे वसुदेव आगते स्वयं व्यवर्यन्त यथा तमो रवेः ।
ववर्ष पर्जन्य उपांशु गर्जितः शेषोऽन्वगाद् वारि निवारयन् फणैः ॥४९॥
मघोनि वर्षत्यसकृद् यमानुजा गम्भीरतोयौघाजवोर्मिफेनिला ।
भयानकावर्तशताकुला नदी मार्गं ददौ सिन्धुरिव श्रियः पतेः ॥५०॥
नन्दव्रजं शौरिरूपेत्य तत्र तान् गोपान् प्रसुप्तानुपलभ्य निद्रया ।
सुतं यशोदाशयने निधाय तत्सुतामुपादाय पुनर्गृहानगात् ॥५१॥

Then, as per the advice of the Lord, Vasudeva wanted to get out of the maternity chamber. Due to the prowess of Yoga-maya, born at that very time of the wife of Nanda, the doors of the prison though securely locked were flung open for his departure. The prison guards were made unconscious and all other men were overcome with sleep. All obstacles disappeared like darkness at sunrise, as Vasudeva appeared with Krishna in his hand. It was raining with occasional thunders and the serpent 'Shesh' was following Lord with raised hoods for His protection. The river Yamuna was in high floods and swift current, but made way for the Lord to pass over her as the sea did before to Lord Rama.

Vasudeva went to the village of Nanda and making sure that the cow-men were all in deep sleep, placed the child on Yashoda's bed and taking with him Yashoda's daughter returned to this abode (prison).

Chapter 4

श्री शुक

वहिरन्तःपुरद्वारः सर्वाः पूर्ववदावृताः ।
ततो वालध्वनिं श्रुत्वा गृहपालाः समुत्थिताः ॥१॥
ते तु तूर्णमुपव्रज्य देवक्या गर्भजन्म तत् ।
आचख्युर्भोजराजाय यदुद्विग्नः प्रतीक्षते ॥२॥
स तल्पात् तूर्णमुत्थाय कालोऽयमिति विह्वलः ।
सूतीगृहमगात् तूर्णं प्रस्खलन् मुक्तमूर्धजः ॥३॥

तमाह भ्रातरं देवी कृपणा करुणं सती ।
स्नुषेयं तव कल्याण स्त्रियं मा हन्तुमर्हसि ॥४॥

Shri Suka said:

When Vasudeva returned to prison, the prison gates were automatically closed as before.

Hearning then the crying of the child, the watchmen woke up and reported the birth of Devaki's child to Kansa who, with agitated mind, was waiting for the news. Jumping from the bed with mind alarmed and agitated knowing Him as the cause of his death, he rushed to the Chamber of Devaki with tottering legs and loosened locks.

The miserable Devaki told her brother piteously "Oh good one! this is your niece, a girl, you must not kill her."

बह्वो हिंसिता भ्रातः शिशवः पावकोपमाः ।
त्वया दैवनिसृष्टेन पुत्रिकैका प्रदीयताम् ॥५॥
नन्वहं ते ह्यवरजा दीना हतसुता प्रभो ।
दातुमर्हसि मन्दाया अंगेमां चरमां प्रजाम् ॥६॥

Brother, you have, prompted by fate, already killed my many sons, lustrous like fire. Now spare this daughter for me; verily I am your younger sister and all my sons are killed. My condition is piteous. My dear lordly brother, give this my last offspring to me.

उपगुह्यात्मजामेवं रुदत्या दीनदीनवत् ।
याचितस्तां विनिर्भत्स्र्य हस्तादाचिच्छिदे खलः ॥७॥
तां गृहीत्वा चरणयोर्जातमात्रां स्वसुः सुताम् ।
अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः ॥८॥

Devaki, crying and covering the child with her arms, continued begging of him. The wicked Kansa, however, scolded Devaki and dragged the child from her hands. He, with affection killed by self-interest caught, the new born child by its legs to dash it against a slab.

सा तद्धस्तात् समुत्पत्य सद्यो देव्यम्बरं गता ।
अदृश्यतानुजा विष्णोः सायुधाष्टमहाभुजा ॥९॥

She (child), the goddess, leapt from his (Kansa's) hand, and

flew to the sky, where the younger sister of Vishnu was seen holding weapons in her eight hands.

She was divinely dressed and was being praised by divine dignitaries. She told Kansa:—

किं मया हतया मन्द जातः खलु तवान्तकृत् ।
यत्र क्व वा पूर्वशत्रु मा हिंसीः कृपणान्वृथा ॥१२॥

Oh dull one! what is the use of killing me? Your old enemy who is to kill you, is already born elsewhere. Now desist from killing innocent ones.

Kansa was stunned at what happened. He, through the goddess, understood the innocence of Devaki and Vasudeva, and released them from the prison and begged pardon of Devaki for the cruelties done to her children.

Kansa had a meeting with his ministers next morning. They all advised him to kill all new born babies since one of them was sure to be his killer. Impelled by his fate, Kansa issued orders accordingly.

Chapter 5

Nanda was highly pleased at the birth of a son (Lord Krishna). The whole of Gokul was festive.

Nanda went to Mathura to pay his yearly tribute to King Kansa. While there, Vasudeva congratulated him on the birth of a son, especially at an advanced age, when there was no hope of progeny. Vasudeva advised him to return to Gokula early, as he anticipated trouble there.

Chapter 6

Killing of Putana—

Kansa ordered demoness Putana to go from village to village and kill all the new born babies.

कंसेन प्रहिता घोरा पूतना वालघातिनी ।
शिशूंश्चकार निघ्नन्ती पुरग्रामव्रजादिषु ॥२॥
न यत्र श्रवणादीनि रक्षोघ्नानि स्वकर्मसु ।
कुर्वन्ति सात्वतां भर्तुर्यातुधान्यश्च तत्र हि ॥३॥

सा खेचर्येकदोपेत्य पूतना नन्दगोकुलम् ।
योषित्वा माययाऽऽत्मानं प्राविशत् कामचारिणी ।।४।।

The terrible Putana, was moving about killing children in cities, villages, hamlets and other places. Her influence as a demoness was only successful at places where Lord's name was not sung. Once, flying in the sky, she reached Nanda's Gokula, and entered the village after assuming the form of a beautiful young woman.

She entered the inner apartment and unprevented by any one went straight to the divine child.

विबुध्य तां बालकमारिकाग्रहं चराचरात्माऽऽस निमीलितेक्षणः ।
अनन्तमारोपयदंकमन्तकं यथोरगं सुप्तमबुद्धिरज्जुधीः ।।८।।
तां तीक्ष्णचित्तामतिवामचेष्टितां वीक्ष्यान्तरा कोशपरिच्छदासिवत् ।
वरस्त्रियं तत्प्रभया च धर्षिते निरीक्षमाणे जननी ह्यतिष्ठताम् ।।९।।
तस्मिन् स्तनं दुर्जरवीर्यमुल्वणं घोरांकमादाय शिशोर्ददावथ ।
गाढं कराभ्यां भगवान् प्रपीड्य तत् प्राणैः समं रोषसमन्वितोऽपिवत् ।।१०।।

Knowing her as the evil planet that killed children, the Lord, the soul of moveables and immoveables, remained with eyes closed. She took it on her lap as one, through ignorance, takes a serpant mistaking it for a rope.

Putana had a cruel heart inside a beautiful form, just as a sharp sword in a nice sheath. The ladies including the mother (Yashoda) were facinated by her beauty and kept staring at her.

Putana gave Him her breast containing strong poison. The Lord pressed it with His hand and sucked it with anger along with her life-force. The demoness fell dead.

पूतना लोकबालघ्नी राक्षसी रुधिराशना ।
जिघांसयापि हरये स्तनं दत्वाऽऽप सद्गतिम् ।।३५।।

Putana, a demoness, was indulging herself in killing children of people, and sucking their blood. She fed the Lord with her breast with the idea of killing Him. Even then she got ultimate reward (Sad-gati) which is obtained by good men.

Chapter 7

Once on a festive day, Yashoda bathed her child (Lord Krishna), dressed Him and kept Him on a bed thinking He was feeling sleepy. The Lord however wanted a breast-feed and cried for it. As no response came He struck a big cart near-by and overturned it. All were astonished when the boys, who were witness to this action, said that Krishna did it. No one however believed this, as they had no idea of the incalculable strength of the Child. Brahmins invoked blessings on the child.

येऽसूयानृतदम्भेर्ष्याहिंसामानविवर्जिताः ।
न तेषां सत्यशीलानामाशिषो विफलाः कृताः ॥१३॥

Blessing of persons, free from jealousy, falsehood, pride, killing attitude and egoism, are never fruitless.

In that cart resided a demon, son of Hiranyaksha, under curse from sage, Lomasha, his salvation was due.

एकदाऽऽरोहमारूढं लालंयन्ती सुतं सती ।
गरिमाणं शिशोर्वोढुं न सेहे गिरीकूटवत् ॥१७॥
भूमौ निधाय तं गोपी विस्मिता भार पीडिता ।
महापुरुषमादध्यौ जगतामास कर्मसु ॥१८॥
दैत्यो नाम्ना तृणावर्तः कंसभृत्यः प्रणोदितः ।
चक्रवात स्वरूपेण जहारासीनमर्भकम् ॥२०॥
मुहूर्तमभवद् गोष्ठं रजसा तमसाऽऽवृतम् ।
सुतं यशोदा नापश्यत्तस्मिन् न्यस्तवती यतः ॥२२॥
तृणावर्तः शान्तरयो वात्यारूपधरो हरन् ।
कृष्णं नभोगतो गन्तुं नाशक्नोद् भूरिभारभृत ॥२६॥
तमश्मानं मन्यमान आत्मनो गुरुमत्तया ।
गले गृहीत उत्स्रष्टुं नाशक्नोदद्भुतार्भकम् ॥२७॥
गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचनः ।
अव्यक्तरावो न्यपतत् सहबालो व्यसुर्व्रजे ॥२८॥

Once Yashoda was fondling her son and finding Him too heavy to bear, she placed Him on the ground. Wonder-struck by the phenomenon, she prayed to the Almighty and engaged herself in household work.

A demon, Trunawarta by name, assumed the form of dust-

storm and carried away the child. For some time the entire village was full of dust, and Yashoda did not find her son where she had placed Him. The demon in the form of duststorm could not run with the child who was becoming heavier and his speed lessened. The wonderful child caught hold of the demon by the neck but the demon could not throw Him off. Rendered helpless by strangling of his throat, his eyes bulged out and, howling indistinctly, the demon fell down dead.

Chapter 8

Naming ceremony and child sports.

At the request of Vasudeva, Garga the preceptor of Yadus, went to Gokul and secretly performed the naming ceremony of the two Children Balaram and Krishna.

अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः।
आख्यास्यते राम इति बलाधिक्यात् वलं विदुः ॥
यदूनामपृथग्भावात् संकर्षणमुशन्त्युत ॥१२॥

He said, this son of Rohini shall be called Rama because of his delighting his friends. He will also be known as Bala, because of his superior strength. And people will call him Sankarshana also, as he will unite all the Yadavas (clans).

आसन् वर्णास्त्रयो ह्यस्य गृण्हतोऽनुयुगं तनूः।
शुक्लो रक्तस्तथापीत इदानीं कृष्णतां गतः ॥१३॥
प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः।
वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥१४॥
वहूनि सन्ति नामानि रूपाणि च सुतस्य ते।
गुणकर्मानुरूपाणि तान्यहं वेद नो जनाः ॥१५॥
एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः ॥
अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥१६॥

And as regards the other one, He had three colours in previous Yugas, white, red and yellow; and now He has taken black colour. Previously He was born in the family of Vasudeva and therefore knowers of this fact will call Him Vaasudeva. Numerous are the names and forms of this your son based on qualities and acts. I know them but ordinary people do not know. This

delighter of Shepherds and residents of Gokul, will bring prosperity to you and through Him you shall easily overcome all difficulties''.

य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः।
नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवाऽसुराः ॥१८॥
तस्मान्नन्दात्मजोऽयं ते नारायण समो गुणैः।
श्रियाकीर्त्यानुभावेन गोपायस्व समाहितः ॥१९॥
इत्यात्मानं समादिश्य गर्गे च स्वगृहं गते।
नन्दः प्रमुदितो मेने आत्मानं पूर्णमाशिषाम ॥२०॥

"Those who love Him will not be attacked by enemies as devotees of God do not come to harm. Therefore Oh Nanda! this son of yours is Narayan by His qualities, such as valor, beauty, fame etc. You should, therefore, carefully protect Him''. Advising him thus, Garga went to his abode. Nanda rejoiced and considered himself fully blessed.

Both Balrama and Lord Krishna passed their days at Gokul among village playmates.

एकदा क्रीडमानास्ते रामाद्या गोपदारकाः।
कृष्णो मृदं भक्षितवानिति मात्रेन्यवेदयन् ॥३२॥
सा गृहीत्वाकरे कृष्णमुपालभ्य हितैषिणी।
यशोदा भयसम्भ्रान्तप्रेक्षणाक्षमभाषत ॥३३॥
कस्मात्मृदमदान्तात्मन् भवान् भक्षितवान् रहः।
वदन्ति तावकाह्येते कुमारास्तेऽग्रजोऽप्ययम् ॥३४॥

Once, while playing, Rama and other cowherd boys told mother that Krishna ate mud. Yashoda, His well-wisher, caught hold of His hand. He was trembling with fear and she asked Him why He ate mud and added that secretly the boys had told her and his elder brother Rama also confimed it.

श्री भगवान्

नाहं भक्षितवानम्ब सर्वे मिथ्यताभिशंसिनः।
यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् ॥३५॥

Shri Bhagavan said:

Mother, I have not eaten; they are all liars. If you think they spoke the truth, look into my mouth directly.

Yashoda asked Him to open his mouth. The Lord opened His mouth, and to her great surprise she saw the whole world static and moving. Yashoda then realised that her son was none else than Hari, the master of three worlds, whose glory is sung by.Vedas, Upnishadas and by His followers.

त्रय्या चोपनिषद्भिश्च सांख्ययोगैश्च सात्वतैः।
उपगीयमानमाहात्म्यं हरिं सामन्यतात्मजम् ॥४५॥

Chapter 9

Binding of Krishna in (ऊखल) mortar.

Once Yashoda was churning curd. Krishna, desiring milk, came to her and caught hold of the churning rod. Yashoda was delighted at this and suckled Him. But before He was satisfied, she seated Him down in order to attend to the boiling Milk in the oven. Krishna got annoyed at this and broke the curd-pot with His feet and started eating the butter. Yashoda got angry and wanted to bind Him with a rope to the mortar. She, however, could not succeed as the rope fell short by two (अंगुल)inches, in spite of adding fresh pieces of rope with the help of maids. Krishna pitying His mother who got tired, allowed Himself to be tied.

After this—

कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः।
अद्राक्षी दुर्जनौ पूर्वं गुह्यकौ धनदात्मजौ ॥२२॥
पुरा नारदशापेन वृक्षतां प्रापितौ मदात्।
नलकूवरमणिग्रीवाविति ख्यातौ श्रियान्वितौ ॥२३॥

When his mother was engrossed in her domestic duties, the child (Lord) saw two Arjuna trees, which were previously Guhyakas, sons of Kuber. They were very wealthy and called as Nalakuber and Manigriva who were converted into Arjuna trees by the curse of Narada.

Chapter 10

These two sons of Kuber were full of pride and vices. Once they were enjoying naked bath with beautiful young women also naked. By chance sage Narada passed that way. All the

women quickly dressed themselves. The two sons however, heavily drunk, slighted Narada. The sage, for their good, cursed them to become trees. Narada also promised their deliverance by Lord Krishna.

Krishna, tied to the mortar, went near the trees. The mortar could not pass between the two trees. Krishna pulled hard and the trees fell down with a crash. Immediately the trees (Guhyakas) were restored to their former bodies. The Guhyakas praised the Lord and went to their abode.

असतः श्री मदान्धस्य दारिद्र्यं परमञ्जनम् ।
आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ॥१३॥

For the wicked, blind with pride of prosperity, poverty is the best eye-opener. The poor only can see that all are similar to him. Guhyakas told the Lord.

वाणी गुणानुकथने श्रवणौ कथायां
हस्तौ च कर्मसु मनस्तव पादयोर्नः ।
स्मृत्यां शिरस्तव निवासजगत्प्रणामे ।
दृष्टिः सतां दर्शनेऽस्तु भवत्तनूनाम् ॥३८॥

"Let our speech be engaged in singing your leelas and ears in hearing them. Our hands should ever be engaged in serving you and the mind in remembering your lotus feet. Let our heads salute sages who are your forms, and let our eyes be engaged in seeing them". Thus prayed by them the Lord tied with a rope to the mortar said to the two Guhyakas:

श्री भगवान्

साधूनां समचित्तानां सुतरां मत्कृतात्मनाम् ।
दर्शनान्नो भवेद्बन्धः पुंसोऽक्ष्णोः सवितुर्यथा ॥४१॥

Shri Bhagavan said:

"One is freed from all ties of this world when one comes in contact with sages devoted to me with equanimous mind, just as darkness is removed from the eyes of man on Sun-rise".

"You have met Sage Narada who cursed you so to become free from arrogance".

इत्युक्तौ तौ परिक्रम्य प्रणम्य च पुनः पुनः ।
बद्धोलूखलमामन्त्र्य जग्मतुर्दिशमुत्तराम् ॥४३॥

Thus spoken by the Lord, they bowed before Him, saluted Him again and again, and taking His leave went to the North.

Chapter 11

The elder Nandas, seeing troubles in Gokula, shifted bag and baggage to the virgin forest-land of Vrindawan. This area in the vicinity of Yamuna and with mountain Govardhana close by, was extremely suitable to them all.

Here Lord Krishna killed a demon Vatsa, who had come in the form of a calf with evil intention.

As time went on, Balarama and Krishna took to tending the cattle. Lord Krishna in His childhood showed occasionally His spiritual powers to those who loved Him. A fruit-seller woman was given a basketful of jams when she gave Him fruits in exchange for some corn.

After killing demon Vatsa the Lord killed another demon Baka, who came to kill Him disguised as a duck.

एवं विहारैः कौमारैः कौमारं जहतुर्व्रजे ।
निलायनैः सेतुबन्धैर्मर्कटोत्प्लवनादिभिः ।।५८।।

In this way they passed their childhood in children's plays such as jumping like monkeys, constructing bridges, playing with closed eyes, etc.

Chapter 12

Killing of Demon Agha. Once Lord Krishna, accompanied by His elder brother Bala Rama and His playmates went to the forest for picnic. They had with them all their cattle herds. On their way they saw a demon by name Agha, brother of Putana and Baka, lying, assuming a terribly big form of a python. The boys entered the mouth of the python together with their cattle. All were confident of their release by the Lord from any possible danger.

Lord Krishna saw all this. The demon was waiting for the Lord's entering his mouth. When Krishna entered his mouth, the demon tried to swallow them all. Before however, he could do so, the Lord grew bigger and bigger and as a result, the

demon's throat was choked and he died immediately. The Lord then rescued and revived all His playmates and cattle.

Chapter 13

Removal of Brahma's delusion.

तथाऽघवदनान्मृत्यो रक्षित्वा वत्सपालकान् ।
सरित्पुलिनमानीय भगवानिदमब्रवीत् ॥४॥

Rescuing thus the cow-mates from death by Agha (demon), the Lord bringing them to the sand of river said:

श्री भगवान्

अत्र भोक्तव्यमस्माभिर्दिवारूढं क्षुधार्दिताः ।
वत्साः समीपेऽपः पीत्वा चरन्तु शनकैस्तृणम् ॥६॥

Shri Bhagavan said:

We should eat here, as weare afflicted by hunger and the day also well advanced. Let the calves drink water and graze slowly in the neighbourhood.

Then they all sat together merrily eating what they had brought from their homes, sharing the dishes among themselves. Meanwhile they saw that the cattle had all gone far away. Lord Krishna asked all His mates to go on with their repast and merriment. He offered to bring back the cattle and went in search for them. He could not find the cattle anywhere and came back. There he fouud the mates also missing. The omniscient Lord knew that all was the doing of Brahma. Brahma from the sky was watching the wonderful sport of killing demon Agha. He wanted to see the further sport of the Lord and stole all the cattle and the herdsmen and kept them in a secure place. Lord Krishna transformed Himself into so many calves and cow-mates and continued life in Vrindavan for one year, without anybody knowing this. At the end of year (which was only a twinkling of an eye to Brahma) Brahma brought back all the cow-mates and calves to the Lord and expressed regret at what he did.

Chapter 14

Praising af the Lord by Brahma: Brahma's delusion about the power of Lord was removed and he poured forth praise on the Lord in a number of stanzas.

ब्रह्मा

तत्तेऽनुकम्पां सुसमीक्षमाणो भुंजान एवात्मकृतं विपाकम् ।
हृद्वाग्वपुर्भिर्विदधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक् ।।८।।

Brahma said:

As a son automatically becomes a successor to his father's property, so one who, seeing God's grace in each and everything, goes on putting up with whatever comes to his lot in this life as mature fruit of his own actions in previous births, and concentrates his mind, speech and body on service to Him, gets Salvation automatically.

अहो भाग्यमहो भाग्यं नन्दगोपव्रजौकसाम् ।
यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ।।३२।।

Oh, how fortunate are the inhabitants of Vraja Nand and Cowherds to whom that supreme bliss, the full and eternal Being, was a friend.

तावद् रागादयः स्तेनास्तावत् कारागृहं गृहम् ।
तावन्मोहोऽङ्घ्रिनिगडो यावत् कृष्ण न ते जनाः ।।३६।।
अनुजानीहि मां कृष्ण सर्वं त्वं वेत्सि सर्वदृक् ।
त्वमेव जगतां नाथो जगदेतत्तवार्पितम् ।।३६।।

So long as Souls (Jeewas) do not take resort to Thee they are tormented by thieves, attractions etc., relatives and passions.
Six enemies, काम, क्रोध, लोभ, मोह, मद, मत्सर.

इत्यभिष्टूवय भूमानं त्रिः परिक्रम्य पादयोः ।
नत्वाभीष्टं जगद्धाता स्वधाम प्रत्यपद्यत ।।४१।।

Thus praising the Lord and going round Him thrice saluting His feet, Brahma returned to his abode.

Chapter 15

Killing of demon Dhenuka. Lord Krishna was now eight years old and was, therefore, allowed by elders to take cattle for grazing. He did this work daily in the pleasant company of other cow-mates.

Once one of His mates, Shridama by name, said to Balarama and Krishna that nearby existed a beautiful lake. Demon Dhenuka with his relatives guarded it. No one dared to go there. The area round about the lake was full of trees laden with sweet fruits. He also expressed the hope to go there and enjoy the sweet fruits and water.

एवं सुहृद्वचः श्रुत्वा सुहृत्प्रियचिकीर्षया ।
प्रहस्य जग्मतुर्गोपैर्वृतौ तालवनं प्रभू ॥२७॥

Hearing this from their friend, they laughed and went to the palm grove surrounded by cow-mates.

बलः प्रविश्य बाहुभ्यां तालान् सम्परिकम्पयन् ।
फलानि पातयामास मतङ्गज इवौजसा ॥२८॥

Balaram entered the garden and, like an elephant, forcibly shook the trees and brought down all the fruits.

Hearing the noise of falling fruits, the demon assuming the form of an ass came to fight with them. Balaram caught hold of the legs of the ass and whirling him round and round flung him against the trees. After he was dead, the relatives of Dhenuka attacked both Balaram and Krishna. All of them, however, were killed.

The cow-mates described this incident to the villagers in detail. Mothers of Balarama and Krishna, overjoyed over the safe return of their sons, made festive the whole of the village and made them sleep.

In this way both Balarama and Krishna passed their days merrily.

Once the mates and cattle went to Kalia Deha and drank poisonous water resulting in their death. On hearing this Lord Krishna came there and revived all of them.

Chapter 16

Fight with Kalia Serpent:—

In the river Yamuna, there was a pool of water infected by poison discharged by serpents headed by Kalia. This was a great nuisance to the villagers, cattle and birds near about. Lord Krishna wanted to make the river safe for all. He, therefore, jumped in the water and danced on the heads of the serpent till he was completely overpowered. At the request of the wives of the serpent, Krishna did not kill him. He was ordered to go to the sea with all his relatives, where a safe place was shown to him.

Yamuna was thus freed from poison.

Chapter 17

Previous history of serpent Kaliya:—He had enmity with Garud and thus took refuge in a deep pool of water in Yamuna, inaccessible to Garuda. The Lord was kind to him. Since his actions were bad due to his being created in Tamasic Yoni, He was asked to go to an island in the sea which was safe from Garuda.

The cow-mates and cattle rested that day in the forest. All of a sudden there was a fire in the forest. The cow-herds and cattle were in fear of being burnt. Lord Krishna drank the fire and saved His mates and cattle from destruction.

Chapter 18

Killing of demon Pralamba:—Krishna and Balaram passed their days merrily in Vrindawan among playmates. Then came Summer:

व्रजे विक्रीडतोरेवं गोपालच्छद्ममायया।
ग्रीष्मो नामर्तुरभवन्नाति प्रेयाञ्छरीरिणाम् ॥२॥
स च वृन्दावनगुणैर्वसन्त इव लक्षितः।
यत्रास्ते भगवान् साक्षाद् रामेण सह केशवः ॥३॥

Thus when Balarama and Krishna, playing, disguised as cow-herds, summer, came, which is not pleasant to embodied

ones. However, the Summer specially for Vrindawan due to its special merits (because of the presence of the Lord there) became like spring.

A demon named Pralamba came there disguised as a cowherd, with intent to kill Krishna.

तं विद्वानपिदाशार्हो भगवान् सर्वदर्शनः ।
अन्वमोदततत्सख्यं वधं तस्य विचिन्तयन् ॥१८॥
तत्रोपाहूय गोपालान् कृष्णः प्राहविहारविद् ।
हे गोपा विहरिष्यामो द्वन्द्वीभूय यथायथम् ॥१९॥

The omniscient Lord knew him. Yet He approved of the friendship with him intending to kill him. Krishna the omnipotent called the cowherds and said "Gopas let us group ourselves in pairs and play."

In the pairs Pralamba, the demon was taken by Balaram who carried him and, striking on the head, killed him.

Chapter 19

While playing in forest once, there was a great fire due to hot climate. All the cattle and cow-herds were caught in it. The Lord however drank the fire and saved them all.

Chapter 20

Description of Sharad Season (शरद् ऋतु).

Chapter 21

The song on flute (वेणु गीत):—

Due to the advent of 'Sharad Ritu' the whole of Vrindawan assumed a very pleasant aspcet. Krishna entered this forest and started tuning his flute. On hearing the sweet tones of Krishna's flute all the Gopies were enchanted. They, inspite of their wish, could not go to the forest. Mentally they pictured Krishna thus:

वर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं
विभ्रद्वासः कनककपिशं वैजयन्ती च मालान् ॥
रन्ध्रान् वेणोरधरसुधया पूरयन् गोपवृन्दैः
वृन्दारण्यं स्वपदरमणं प्राविशद् गीतकीर्तिः ॥५॥

Lord Krishna is entering Vrindawan wearing peacock feathers on His head, Karnikar flowers on His ears, Yellow garment matching gold in colour, Vaijanti garland on His neck, like an expert actor on the stage. He is followed by cowherds singing His praise. He is purifying the whole of Vrindawan forest with His beautiful foot-prints.

Chapter 22

(*Stealing of Garments*):—

हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः ।
चेरुर्हविष्यं भुञ्जानाः कात्यायन्यर्चनव्रतम् ॥१॥
कात्यायनि महामाये महायोगिन्यधीश्वरी ।
नन्दगोपसुतं देवि पतिं मे कुरु ते नमः ।
इति मन्त्रं जपन्त्यस्ताः पूजां चक्रुः कुमारिकाः ॥४॥
एवं मासं व्रतं चेरुः कुमार्यः कृष्णचेतसः ।
भद्रकालीं समानर्चुर्भूयान्नन्दसुतः पतिः ॥५॥

In the first month of 'Hemant' (winter) the maidens of Nanda's village observed the 'Vrata' (regularity of doing some good thing) of worshipping Katyayani, partaking of food offered. Everyone chanted the Mantra "Goddess Katyayani, Lord of this Universe, the great Maya and Yogini, please let me get the son of Nanda as my husband. I salute you". In this way the maidens with their heart, concentrated on Krishna, continued the worship for full one month, praying for Krishna as their lord.

Once they went to river Yamuna for bathing and as usual, placed their garments on the bank and started sporting in water, singing about Krishna and His wonderful Leelas. Krishna, with his mates came to the river, collected all the garments and mounted a tree. He together with His mates kept laughing and asked the maids to come and receive their respective garments.

तस्य तत् क्ष्वेलितं दृष्ट्वा गोप्यः प्रेमपरिप्लुताः ।
व्रीडिताः प्रेक्ष्यचान्योन्यं जातहासा न निर्ययुः ॥१२॥

Seeing that prank of Krishna, the Gopis overflowing with love for Him, were bashful. They looked at each other, but did

not come out of the water.

मानयं भोः कृथास्त्वां तु नन्दगोपसुतं प्रियम् ।
जानीमोऽङ्ग व्रजश्लाघ्यं देहि वासांसि वेपिताः ॥१४॥
शामसुन्दर ते दास्यः करवाम तवोदितम् ।
देहि वासांसि धर्मज्ञ नो चेद् राज्ञे ब्रुवामहे ॥१५॥

Dear Krishna, please do not indulge in bad actions. We know you are dear to father Nanda and to us. All of Vraja praise you. We are shivering with cold. Give our garments back. Dear, we are your maid-servants. We shall do whatever you order. You know religion. Give back our garment; if not we shall complain to King Nanda.

Lord Krishna said: If you are my servants, I order you to come here and take your clothes. The Gopis were naked. In obedience to Krishna's order, they came out of water shivering, covering their private parts with their hands. The Lord pleased with their simplicity took the garments on his shoulder, smiled and said.

श्री भगवान्

यूयं विवस्त्रा यदपो धृतव्रता
व्यगाहतैतत्तदु देवहेलनम् ॥
वद्ध्वांजलिं मूर्ध्न्यपनुत्तयेऽंहसः
कृत्वा नमोऽधो वसनं प्रगृह्यताम् ॥१६॥

Shri Bhagavan said :

It is an insult to goddess that you, though under 'Vrata' entered the water naked. For expatiation, join your hands, in salute to the Goddess, over your heads prostrate yourselves on the ground and then take your respective garments.

The Gopies realized their mistake and did as ordered. Krishna gave back their garments, convinced of the purity of their hearts. Further, He told them that He was pleased with their devotion and that He would reward them very soon.

इत्यादिष्टा भगवता लब्धकामाः कुमारिकाः ।
ध्यायन्त्यस्तत्पदाम्भोजं कृच्छ्रान्निर्विविशुर्व्रजम् ॥२८॥

Thus commanded by the Lord, the maidens, achieving their

object, entered the Vraja reluctantly, all along remembering His lotus feet.

From there the Lord went to another place on the bank of the river shaded with trees and said to His mates.

श्री भगवान्

पश्यतैतान् महाभागान् परार्थैकान्तजीवितान्।
वातवर्षातपहिमान् सहन्तो वारयन्ति नः ॥३२॥
अहो एषां वरं जन्म सर्वप्राण्युपजीवनम्।
सुजनस्येव येषां वै विमुखा यान्ति नार्थिनः ॥३३॥
पत्रपुष्पफलच्छायामूलवल्कलदारुभिः।
गन्धनिर्यासभस्मास्थितोक्मैः कामान् वितन्वते ॥३४॥
एतावज्जन्मसाफल्यं देहिनामिह देहिषु।
प्राणैरर्थैर्धिया वाचा श्रेय एवाचरेत् सदा ॥३५॥

Shri Bhagavan said:

Friends, look at these blessed trees which spend their lives in doing good to others. They endure the onslaught of rain, heat, snow etc. and give others protection. Truly their living is noble. They give maintenance and protection to all (without discrimination). No one goes dissatisfied from them. They fulfill desires of men by giving them fruits, flowers, leaves, gum, timber, barks etc.

The highest ideal in this life for embodied souls is to do everything possible for the good of other embodied souls by their life, money, intellect and speech.

Chapter 23

Favour shown to wives engaged in the performance of sacrifice:

The playmates were all hungry and requested Balaram and Krishna for food. Krishna directed them to go to a nearby place where sacrifice was being performed, and ask of the Brahmins food in His name. The boys did accordingly. The Brahmins however, through fear of their King Kansa said neither yes or no. The boys returned to Krishna disappointed. Krishna asked them not to lose heart and go there again, this time to beg of their wives for the same.

The ladies were greatly pleased at the god-given opportunity of seeing Lord Krishna and be of some use to Him. They came to Lord Krishna with dishes laden with delicious food. The Lord was pleased and blessed them.

Chapter 24

Preventing elderly Gopas from Indra Yagna:

The Lord knew that Indra had become arrogant and wanted to teach him a lesson. It was a practice among the clan of Vraja to perform sacrifice once a year for propitiating Indra. Seeing great preparations for this event, though He knew everything, being omniscient, He asked His father Nanda, as to why the preparations were being made.

तदभिज्ञोऽपि भगवान् सर्वात्मा सर्वदर्शनः।
प्रश्रयावनतोऽपृच्छद् वृद्धान् नन्दपुरोगमान् ॥२॥
कथ्यतां मे पितः कोऽयं सम्भ्रमो व उपागतः।
किं फलं कस्यचोद्देशः केन वा साध्यते मखः ॥३॥

Knowing fully well, the Lord residing in all beings as soul and seer of everything, modestly enquired of elders led by Nanda. Please tell me, father, from where and why this excitement has come to you. For whom and for what is this all being done. With what object and with what materials this sacrifice is to be performed.

Nanda told Him that it was for pleasing Indra, the god of rain. It is by his grace that we get timely rains and abundance of crops. It is not desirable to discontinue this practice which is going on for generations.

श्री भगवान्

कर्मणा जायते जन्तुः कर्मणैव विलीयते।
सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते ॥१३॥
किमिन्द्रेणेह भूतानां स्वस्वकर्मानुवर्तिनाम्।
अनीशेनान्यथा कर्तुं स्वभावविहितं नृणाम् ॥१५॥
तस्मात् सम्पूजयेत् कर्म स्वभावस्थः स्वकर्मकृत्।
अञ्जसा येन वर्तेत तदेवास्य हि दैवतम् ॥१८॥

Shri Bhagawan said:

A living being is born as a result of its actions in previous birth. Pleasure, pain, fear and security come as a result of past actions. What has Indra to do in this ? No one can effect a change in this. Under there circumstances one should honour and worship things which give one livelihood.

The Lord advised them to worship Brahmins, cows and mountains, with the materials collected for sacrifice to Indra. Nanda and all other Gopas agreeing with Him did accordingly. On Govardhan mountain Lord with His power showed them a personified figure on the top of mountain and joined them in saluting and praising Him.

Chapter 25

Holding on hand the Govardhan Mountain:

Indra was furious at this action of the Vrajas instigated by Krishna. He ordered the clouds to pour heavy and continuous rain in Vraja. The entire area was deluged and the inhabitants and cattle were all terrified. Krishna brought courage to them.

अत्यासारातिवातेन पशवो जातवेपना: ।
गोपा गोप्यश्च शीतार्ता गोविन्दं शरणं ययु: ।।११।।
कृष्ण कृष्ण महाभाग त्वन्नाथं गोकुलं प्रभो ।
त्रातुमर्हसि देवान्न: कुपिताद् भक्तवत्सल ।।१३।।

Cattle began to shiver on account of the excessive rain and wind. The Gopis and Gopas afflicted by cold, surrendered themselves to Krishna, and requested Him, to save them from angry gods.

The Lord then lifted the mountain Govardhan with one hand and held it up for seven days. All the villagers and cattle took refuge under the mountain.

Indra repented, became ashamed and came to Krishna. He ordered clouds to stop pouring water. Indra begged pardon of Krishna.

All then went to their homes singing the praise of the Lord.

Chapter 26

Greatness of Krishna:

Nanda explains to all the Gopas the divine secret of manifestation of the Almighty as Krishna as was told him by preceptor Garg at the time of naming ceremony.

Chapter 27

Installation and worship of Krishna by wish fulfilling cow (Kamadhenu):

After this 'Surabhi' (wish fulfilling cow) came there with Indra, and praised Krishna. He was further honoured by pouring water on His head by the Kamadhenu in token of His becoming the protector of cows.

In His praise Indra said:

मयेदं भगवन् गोष्ठनाशायासारवायुभिः ।
चेष्टितं विहते यज्ञे मानिना तीव्रमन्युना ॥१२॥
त्वयेशानुगृहीतोऽस्मि ध्वस्तस्तम्भो वृथोद्यमः ।
ईश्वरं गुरुमात्मानं त्वामहं शरणं गतः ॥१३॥

I tried to destroy the entire village by heavy rain and high wind. But my Lord, you who are my soul did me good in getting rid of my pride. I surrender myself to You.

Chapter 28

Bringing Nanda back from Varuna's abode:

Nanda on the Dwadasi day went to the river for bathing. The time was inauspicious. He was taken to Varuna Loka by Varuna's Servants for punishing him for violation of rules. Krishna, on learning this went to Varuna and brought back His father Nanda to the joy of all Gopas.

Chapter 29

Story of Dance:

The Lord had promised Gopis that He would please them shortly. So on one beautiful night in Sharad, delightful with

light, He started playing on His flute. The notes were amorous. The Gopis on hearing the flute notes got enamoured and in haste, leaving whatever work they were doing, came running to the forest where Krishna was playing His flute.

श्री भगवान्

स्वागतं वो महाभागा: प्रियं किं करवाणि व: ।
व्रजस्यानामयं कच्चिद् ब्रूतागमनकारणम् ।।१८।।

Shri Bhagavan said:

Oh blessed ladies, welcome to you. What good thing can I do for you? Is Vraja free of obstacles? Tell me the cause of your coming here.

रजन्येषा घोररूपा घोरसत्वनिषेविता ।
प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमा: ।।१९।।
मातर: पितर: पुत्रा भ्रातर: पतयश्च व: ।
विचिन्वन्ति ह्यपश्यन्तो माकृढ्वं बन्धुसाध्वसम् ।।२०।।
दृष्टं वनं कुसुमितं राकेशकररंजितम् ।
यमुनानिललीलैजत्तरुपल्लवशोभितम् ।।२१।।
तद्यात मा चिरं गोष्ठं शुश्रूषध्वं पतीन् सतीः ।
क्रन्दन्ति वत्सा बालाश्चतान् पाययत दुह्यत ।।२२।।
अथवा मदभिस्नेहाद् भवत्यो यन्त्रिताशया: ।
आगताह्युपपन्नं व: प्रीयन्ते मयि जन्तव: ।।२३।।
भर्तु:शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया ।
तद्वन्धूनां च कल्याण्य: प्रजानां चानुपोषणम् ।।२४।।
दु:शीलो दुर्भगो वृद्धो जडो रोग्यधनोऽपि वा ।
पतिः स्त्रीभिर्न हातव्यो लोकेप्सुभिरपातकी ।।२५।।
अस्वर्ग्यमयशस्यं च फल्गु कृच्छ्रं भयावहम् ।
जुगुप्सितं च सर्वत्र औपपत्यं कुलस्त्रिया: ।।२६।।
श्रवणाद् दर्शनाद् ध्यानान्मयि भावोऽनुकीर्तनात् ।
न तथा सन्निकर्षेण प्रतियात ततो गृहान् ।।२७।।

The night is fearful due to ferocious animals wandering freely. So go back to Vraja. Ladies should not remain here at night. Your father, mother, husband and other relatives might be searching for you. Do not make them worried. You have seen the forest rendered beautiful by flowers and moonlight on the shore of Yamuna and made attractive by moving leaves. Therefore,

good ladies, do not delay, go home and attend on your husbands. Your children might be crying. Feed them and milk the cattle.

It is but proper that you have come here through attraction towards Me. Living beings do feel attraction for Me. But it is the primary duty of a woman to serve her husband and elderly people at home and look after children. A woman must not neglect her husband even though he may be of bad character, without fortune, old, foolish, diseased, poor or anything except being sinful. This way she gets good luck in future lives. Enjoyment with other men leads a woman to destruction in both the worlds. One can get My love by thinking about Me constantly. It is not necessary for one to come in personal contact with Me.

The Gopis were greatly distressed and disappointed at what Krishna said.

गोप्य

मैवं विभोऽर्हति भवान् गदितुं नृशंसं
सन्त्यज्य सर्वविषयांस्तव पादमूलम् ।।
भक्ता भजस्व दुरवग्रह मा त्यजास्मान्
देवो यथाऽऽदिपुरुषो भजते मुमुक्षून् ।।३१।।
यत्पत्यपत्यसुहृदामनुवृत्तिरंग
स्त्रीणां स्वधर्म इति धर्मविदा त्वयोक्तम् ।।
असत्वेव मे तदुपदेशपदे त्वयीशे
प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ।।३२।।
कुर्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन् ।
नित्यप्रिये पतिसुतादिभिरार्तिदैः किम् ।
तन्नः प्रसीद परमेश्वर मा स्म छिन्द्या
आशां भृतां त्वयि चिरादरविन्दनेत्र ।।३३।।
व्यक्तं भवान् व्रजभयार्ति हरोऽभिजातो
देवो यथाऽऽदिपुरुषः सुरलोकगोप्ता ।।
तन्नो निधेहि करपङ्कजमार्तबन्धो
तप्तस्तनेषु च शिरस्सु च किङ्करीणाम् ।।४१।।

Gopis said:

Lord! it is not fair of you to talk like this heartlessly. Leaving all objects we have taken to Your feet in devotion.

No doubt you are free and hard to be pleased. Do not forsake us, but accept us, as the original Purusha accepts His devotees who are desirous of liberation.

You, as knower of all religion have correctly stated the obligations of women towards their husband, children and other relatives. According to this advice also, we must be your devotees since you are the soul of all creatures and the ultimate goal.

Spiritual people love you only, since you are the eternal soul of all beings. What is the use of restricting love to relatives, whose existenee is transitory? Oh Lotus eyed Lord, do not cut short our devotion reared by us for a long time.

We know that your incarnation is for removal of distress of residents of Vraja, as the original God for protection of good. Our hearts are burning for union with you. Please, therefore, bless us by keeping your lotus hand on our heads. We are your maid-servants.

इति विक्लवितं तासां श्रुत्वा योगेश्वरेश्वरः ।
प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ।।४२।।

Hearing their pitiable words, the Lord master of Yoga though selfcontent (आत्माराम), laughed with compassion, and delighted the Gopis by uniting with them in dance.

Then follows a wonderful free dance, beyond description. The Gopis got elated at this special favour from Krishna and considered themselves thrice blessed. The Lord at this stage disappeared at that very place for correcting them from wrong notions of self-elation and pride.

Chapter 30

Condition of Gopis in separation:

अन्तर्हिते भगवति सहसैव व्रजांगनाः ।
अतप्यंस्तमचक्षाणाः करिण्य इव यूथपम् ।।१।।

When the Lord thus suddenly disappeared, the women of the Vraja not seeing Him among them, were burning with pain as she-elephants at separation of the chief of the herd.

They searched for him in the forest from place to place ask-

ing all the trees, river etc., for His where-abouts. In this attempt they actually became mad. They started playing Krishna's sports as enacted by Him from His childhood onwards. After some time they saw His footprints on the sand, from which they guessed that Krishna carried one Gopi on His shoulders. On finding this one, crying in distress, they knew from her that Krishna did carry her since she was tired. The Lord however disappeared on account of her pride on her special good-luck.

तन्मनस्कास्तदालापास्तद्विचेष्टास्तदात्मिका:।
तद्गुणानेव गायन्तो नात्मागाराणि सस्मरु: ॥४४॥
पुन: पुलिनमागत्य कालिन्द्या: कृष्णभावना:।
समवेता जगु: कृष्णं तदागमनकांक्षिता: ॥४५॥

They collected themselves on sands of the river and completely forgot about their home. They sang about Krishna wishing for His return. Their minds were on Him only and all their actions showed their unity with Him.

Chapter 31

Gopi's Song:

The Gopis distressed at the separation from Krishna osng 19 stanzas pathetically. A few from these are given below:

जयति तेऽधिकं जन्मना व्रज: श्रयत इन्दिरा शश्वदत्र हि।
दयित दृश्यतां दिक्षु तावकास्त्वयि धृतासवस्त्वां विचिन्वते ॥१॥
न खलु गोपिकानन्दनो भवानखिलदेहिनामन्तरात्मदृक्।
विखनसार्थितो विश्वगुप्तये सख उदेयिवान् सात्वतां कुले ॥४॥
तव कथामृतं तप्तजीवनं कविभिरीडितं कल्मषापहम्।
श्रवणमंगलं श्रीमदाततं भुवि गृणन्ति ते भूरिदा जना: ॥९॥
प्रहसितं प्रिय प्रेमवीक्षणं विहरणं च ते ध्यानमंगलम्।
रहसि संविदो या हृदिस्पृश: कुहुक नो मन: क्षोभयन्ति हि ॥१०॥
पतिसुतान्वय भ्रातृबान्धवानतिविलंघ्यतेऽन्त्यच्युतागता:।
गतिविदस्तवोद्गीतमोहिता: कितव योषित: कस्त्यजेन्निशि ॥१६॥
यत्ते सुजातचरणाम्बुरुहं स्तनेषु भीता: शनै: प्रिय दधीमहि कर्कशेषु।
तेनाटवीमटसि तद् व्यथते न किंस्वित् कूर्पादिभिर्भ्रमतिर्धीभवदायुषां न: ॥१९॥

By your birth the Vraja flourishes more and more and the

Goddess of Wealth (Laxmi) abides here for ever (leaving Vaikuntha). Beloved one, look, those who are yours and who are fully attached to you, are searching for you everywhere.

You are not the son of Gopika (Yashoda); you are the Soul of all living beings. Our friend, you have incarnated yourself in Satwata Clan, at the request of Brahma for doing good to the entire world.

They are the givers of plenty to earth, who sing Your nectar-like story which gives fresh life to afflicted souls. Your sports, praised by men, act as destroyer of sin and are auspicious to hear. They are numerous and leading to prosperity.

We now take pleasure in contemplating on your looking at us and laughing in love as well as the various sports enjoyed by us with You. Oh deceitful one, all those thoughts now torment us.

Beloved one, we have come to You against the orders of our husband, father, brothers and other relatives. We are fully conversant with Your ways, and inspite of that, we have come to You prompted by deep love for You and of Your music on the flute. Is there any one except You who fails to receive young damsels come to him to meet at night?

Your feet are more tender than lotus and, therefore, suspecting pain to them, we are afraid to keep them on our breasts. With those very feet You are now moving in the forest at night. Krishna, we are for You. We belong to You Our living is for You and, therefore Your wandering and disappearance is giving us intense pain. Do come quickly and meet us.

Chapter 32

Lord's reappearance and pacification of Gopis:

श्री शुक

इति गोप्यः प्रगायन्त्यः प्रलपन्त्यश्चचित्रधा ।
रुरुदु सुस्वरं राजन् कृष्णदर्शनलालसाः ॥१॥
तासामाविरभूच्छौरिः स्मयमानमुखाम्बुजः ।
पीताम्वरधरः स्रग्वी साक्षान्मन्मथमन्मथः ॥२॥

Shri Suka said:

King Parikshit, the Gopis continued singing and prattling in

manifold ways. They cried in a melodious tone, with their hearts anxious to see Krishna. Suddenly Krishna, cupid of cupid, smiling, appeared before them, wearing garland and yellow silk-cloth.

तं विलोक्यागतं प्रेष्ठं प्रीत्युत्फुल्लदृशोऽबला: ।
उत्तस्थुर्युगपत्सर्वा: तन्व: प्राणमिवागतम् ॥३॥

Seeing Him, their beloved, come, the Gopis with their eyes blooming with love, got up together, as bodies on arrival of life. All the Gopis caught hold of various parts of Krishna's body amorously. The Lord took them all to the sands of Yamuna. There He sat on the garments of Gopis and completely surrendered Himself to them for their satisfaction. Gopis after enjoying these actions for some time remembered with remorse His cruel action of leaving them alone, and with an idea of getting Him admit this, they said:

भजतोऽनुभजन्त्येक एक एतद्विपर्ययम् ।
नोभयांश्च भजन्त्येक एतन्नो ब्रूहि साधु भोः ॥१६॥

Some love those who love them, while some love those who do not love them. There are some who do not show any regard for either. O Lord! which one of these three classes you prefer?

श्री भगवान्

मिथो भजन्ति ये सख्य: स्वार्थैकान्तोद्यमा हि ते ।
न तत्र सौहृदं धर्म: स्वार्थार्थं तद्धि नान्यथा ॥१७॥
भजन्त्यभजतो ये वै करुणा: पितरौ यथा ।
धर्मो निरपवादोऽत्र सौहृदं च सुमध्यमा: ॥१८॥
भजतोऽपि न वै केचिद् भजन्त्यभजत: कुत: ।
आत्मारामा ह्याप्तकामा अकृतज्ञा गुरुद्रुह: ॥१९॥

Shri Bhagavan said:

Dear friends, those who return love are solely instigated by selfishness. There is no friendship or any religion in this. Beautiful ladies, those who show love towards those who are indifferent to them are actuated by nature and good conduct. Those showing indifference to both lovers and non-lovers fall in four categories—

(1) Persons established in their souls and are above duality.
(2) Thosewho feel duality but are above expectations.
(3) Those who fail to know as to who love them.
(4) Those who hate good people.

My dear Gopis, I show indifference to those who love me for increasing their attachment to me. This is why I first met you and then went beyond your eyes and again I have now come to you. This separation has resulted in increasing your pure love towards Me.

Chapter 33

Maharasa (*The great dance*):

श्री शुक

इत्थ भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः।
जहुर्विरहजं तापं तदंगोपचिताशिषः॥
तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः।
स्त्रीरत्नैरन्वितः प्रीतैरन्योन्यावद्धबाहुभिः॥२॥
रासोत्सवः सम्प्रवृत्तो गोपीमण्डल मण्डितः।
योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयोः॥३॥

Shri Suka said:

Hearing these pleasant words of the Lord, the Gopis abandoned the grief of separation from Him and considered their wishes fulfilled by the touch of their bodies with His body.

Then Govinda started the Rasa dance on the bank of Yamuna with the beautiful women, who were devoted to Him and who in joy had put their arms on the arms of others. Yogeshwara Krishna multiplied Himself in number so that everywhere He was present between every two Gopis.

The dance was a wonderful one. Celestial beings who came there to witness the dance showered flowers on them.

कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः।
रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया॥२०॥
तासामतिविहारेण श्रान्तानां वदनानि सः।
प्रामृजत् करुणः प्रेम्णा शन्तमेनांगपाणिना॥२१॥

Multiplying Himself into as many as the Gopis, the Lord de-

lighted with them in sport, though He has the greatest bliss within Himself.

When the Gopis were tired, the Lord wiped the sweat from their faces with His tender hands.

After hearing details of Rasaleela, in which Lord Krishna trangressed all bonds of established morality, King Parikshit asked Shukadeo:

राजा

संस्थापनाय धर्मस्य प्रशमायेतरस्य च।
अवतीर्णो हि भगवानंशेन जगदीश्वरः ॥२७॥
स कथं धर्मसेतूनां वक्ता कर्ताभिरक्षिता।
प्रतीपमाचरद् ब्रह्मन् परदाराभिमर्शनम् ॥२८॥
आप्तकामो यदुपतिः कृतवान् वै जुगुप्सितम्।
किमभिप्राय एतं नः संशयं छिन्धि सुव्रत ॥२९॥

King said:

The incarnation of Lord is for establishing Dharma and uprooting of Adharma. How is it that He acted exactly contrary to this by closely touching wives of other people? The Self-contented Lord did disgusting things. Please remove my doubts as to why and with what intention He did all this.

श्री शुक

धर्मव्यविक्रमो दृष्ट ईश्वराणां च साहसम्।
तेजीयसां न दोषाय वह्ने सर्वभुजो यथा ॥३०॥
नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः।
विनश्यत्याचरन् मौढ्याद्यथारुद्रोऽब्धिजं विषं ॥३१॥
ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित्।
तेषां यत् स्ववचोयुक्तं बुद्धिमांस्तत् समाचरेत् ॥३२॥

Shri Suka said:

Transgression of religion is some times seen in the actions of powerful dignitaries. This, however, does not show their short comings. For instance, Fire devours everything, but is unattached to the qualities of what it burns.

Those without such special powers should not entertain even in mind such things. They will be ruined by imitating such acts through folly. God Shankar drank poison coming out of the

sea, but anyone imitating Him is sure to suffer death.

The utterances of the great should be a guide to ordinary intelligent ones. They should follow their advice and act accordingly.

During the night of Rasa Dance, the husband of each of the Gopis found his own wife with him throughout night due to the Maya of the Lord. In the early morning all the Gopis, at the behest of Lord Krishna went to their homes most reluctantly.

Chapter 34

Release of Sudarsana from serpent Yoni and killing of Shanka Chuda:

A Vidhyadhara, named Sudarsha, was cursed to be a serpent by sages because of his rude behaviour. He caught hold of Nanda's (father of Krishna) leg, when all of them had gone to temple for worship. Inspite of attempts by all, the serpent did not slacken his grip. Then Lord Krishna came there and touched the serpent by His foot. Immediately the serpent assumed his original body of Vidyadhara and went to his abode with the permission of Krishna.

One night Balarama and Krishna were sporting in the forest with Gopis. A demon Shanka Chuda came there and carried away some Gopis. The two brothers followed him and cut his head. A jewel from his head was taken out by Krishna and presented to Balarama in the presence of Gopis.

Chapter 35

Couplets by Gopis on the greatness of Krishna:

गोप्यः कृष्णे वने याते तमनुद्रुतचेतसः।
कृष्णलीलाः प्रगायन्त्यो निन्युर्दुःखेन वासराः ॥१॥

The minds of Gopis were attached to Krishna, when he went to forest with cattle for feeding them. Then the Gopis spent the days in singing the Leelas of Krishna.

Then follow stanzas in praise of Lord Krishna and their love for Him.

Chapter 36

(1) Killing of demon Anishta by Krishna; and
(2) Further plans of Kansa to kill Balarama and Krishna.

A demon came to Vraja in the form of a big and furious bull. The residents and cattle of Vraja were terrified of this bull and requested Krishna for protection. Krishna had a free fight with the bull. He caught hold of the bull by the horns and killed him.

At this Narada came to Kansa and acquainted him, with the mystery of Krishna's birth. He told Kansa that the female baby whom he mistook as the eighth offspring of Devki and tried kill was really the daughter of Yashoda. Balaram was Vasudeva's son out of Rohima and Krishna was born of Devaki. Vasudeva kept them with Nanda for their safety. Kansa was greatly agitated over this news, and wanted to kill Vasudeva and Devaki. Narada, however, prevented him from the rash act.

Next day Kansa called his ministers for consultation and perfected a plan for killing Balaram and Krishna. A bow sacrifice (धनुषयज्ञ) was to be staged at Mathura and invitations for this event were to be sent to all including Nanda, Balarama and Krishna. Amusements were arranged in this connection. Two expert wrestlers Chanur and Mustaka were assigned the task of fighting with Balarama and Krishna for killing them. At the gate a fierce elephant was to be stationed to kill them, if possible, even before their entering the main yard of festival.

After making all these arrangements Kansa sent for Akrura a close relative of Krishna from Yadus, and deputed him as special emissary to Vraja for inviting Nanda, Balaram and Krishna to take part in the bow-sacrifice festival.

Chapter 37

Killing of demon Keshi and Yomasura; *and*, *Praise to Lord Krishna by Nanda:*

Kansa sent a demon Keshi for killing Krishna. The demon transformed himself into a big horse and terrified the residents of Vraja by his movements. Krishna detected his evil intention and killed him in an open fight.

At this stage sage Narada came to Vraja for congratulating

Him for what He did till now. Narada further detailed to Him what He would do in future incluing killing of Kansa two days thence.

Krishna next killed demon Yomasura who came to Vraja disguised as Gopa and freely mixed with them.

Chapter 38

Akrur goes to Vraja:

At the binding of Kansa, Akrur went to Vraja for inviting Nanda, Balaram and Krishna, for the bow-sacrifice. He considered himself highly fortunate at the opportunity of seeing Lord Krishna and paying Him his respects. He was going as an emissary of the wicked King Kansa who had evil design for Krishna. Still he was sure of a cordial weleome from Krishna, the knower of hearts of all.

न तस्य कश्चिद् दयितः सुहृत्तमो न चाप्रियो द्वेष्य उपेक्ष्य एव वा ।
तथापि भक्तान् भजते यथा तथा सुरद्रुमो यद्वदुपाश्रितोऽर्थदः ।।२२।।

No one is His favourite and no one is in His disfavour. Similarly, He is indifferent to none. Still He favours His devotees as the wish-fulfiller tree gives whatsoever is prayed for by persons approaching it.

Chapter 39

Balaram and Krishna go to Mathura—

श्री शुक

सुखोपविष्टः पर्यंके रामकृष्णोरुमानितः ।
लेभे मनोरथान् सर्वान् पथि यान् स चकार ह ।।१।।
किमलभ्यं भगवति प्रसन्ने श्रीनिकेतने ।
तथापि तत्परा राजन्नहि वाञ्छति किंचन ।।२।।

Shri Suka said:

Sitting comfortably on the cot and highly honoured by Rama and Krishna, Akrura felt that all his longings were fully realized. When the Lord, abode of wealth is pleased, what is un-

attainable ? However God's devotees, Oh king, do not wish for anything.

At the bidding of the Lord, Akrura told Him the purpose of his visit and acquainted Him of what Narada told Kansa.

श्रुत्वा क्रूरवचः कृष्णो बलश्च परवीरहा।
प्रहस्य नन्दं पितरं राज्ञाऽऽदिष्टं विजज्ञतुः ॥१०॥
गोपान् समादिशत् सोऽपि गृह्यतां सर्वगोरसः।
उपायनानि गृह्णीध्वं युज्यन्तां शकटानि च ॥११॥
यास्यामः श्वो मधुपुरीं दास्यामो नृपते रसान्।
द्रक्ष्यामः सुमहत् पर्व यान्ति जानपदाःकिल ॥१२॥

Hearing the words of Akrura, Krishna and Bala, the destroyers of warriors of enemy, laughingly told their father Nanda, of the King's orders. Nanda then ordered the Gopas to collect all milk, presents etc. for the King. He further asked them to have the carts ready for proceeding to Mathura the next day and that there they would witness a great festival, where people would assemble.

गोप्यस्तास्तदुपश्रुत्य वभूवुर्व्यथिता भृशम्।
रामकृष्णौ पुरीं नेतुमक्रूरं व्रजमागतम् ॥१३॥

On learning that Akrura is come to Vraja for taking Rama and Krishna to Mathura, the Gopis were greatly pained.

They remembered Him throughout the night and were sure that Krishna would be enamoured by the amorous attention of cultured damsels of the city and would never return to Vraja to play with village girls like themselves. Their minds were fixed on Him.

विसृज्य लज्जां रुरुदुः स्म सुस्वरं।
गोविन्द दामोदर माधवेति ॥३१॥

They cried: Oh, Govind, Damodar, Madhav etc. in a melodious tone, even without any modesty.

Early next morning the party left for Mathura. Krishna while going, sent word through a messenger to Gopies that He would return.

On the way, Akrura had a wonderful vision in the river Yamuna while bathing. He saw Rama and Krishna as Lords

lying on serpent bed. He came out of water and saw them seated in the Chariot as before. This happened several times. He was convinced that they (Rama and Krishna) are incarnations of Lord Vishnu.

Chapter 40

This whole chapter of 30 stanzas is in praise of the Lord by Akrura.

Chapter 41

On entering Mathura, Akrura drove Rama and Krishna to the outskirts of the city. Nanda with Gopas had already reached there and were waiting for them. Akrura entreated the whole party to grace his abode. But Krishna asked him to go to his house, promising to see him at his place after fulfilling His work.

The Residents of Mathura, fully aware of the Divine origin and powers of Krishna were highly pleased to see Him and showered flowers on Him. Women of the city were simply enchanted with His beauty. They rushed to the galleries of their house to see Him.

प्रासादशिखरारूढाः प्रीत्युत्फुल्लमुखाम्बुजाः ।
अभ्यवर्षन्सौमनस्यैः प्रमदा बलकेशवौ ॥२९॥

Mounting on the terraces of their mansions, women with their blooming lotus faces full of delight, showered flowers on Bala and Keshava.

On the high road, they saw a washerman taking clean washed clothing to the palace. Krishna asked for some clothes from him. On washerman's arrogant refusal, Krishna cut his throat and took whatever clothes he wanted for Himself, Balaram and His mates.

Further they came across a tailor who lovingly dressed them with suitable cloths. For this act of kindness Krishna rewarded him liberally.

A flower-seller invited them to his house with great devotion and decorated them with flower garlands, scents etc. He was also rewarded.

Chapter 42

Visiting the bow-site while moving through the City, they came across a young beautiful woman with crooked limbs. She was going to the palace with fragrant Kubja ointments for Kansa. Attracted by the beauty of Krishna she offered to smear the bodies of Ram & Krishna with the ointments. They agreed and were duly served by the woman. In return Krishna straightend her limbs and made her a very beautiful woman. Her passions were aroused and she insisted that Krishna visit her house and satisfy her passion. Krishna promised to visit her place at some future date after completing His work.

From there the party went to the place where the great bow was kept. Inspite of protests from the watchmen, Krishna caught hold of the bow and broke it into two pieces with a terrific noise. He killed all those who resisted Him from doing so.

Kansa on knowing this got terrified. He had bad omens throughout the night.

Next morning Kansa started the wrestling bout and gave seats to visitors according to their ranks. Nanda and other Gapas who had come to this festival at the invitation of Kansa, took their seats after offering presents to Kansa.

Chapter 43

अथ कृष्णश्च रामश्च कृतशौचौ परन्तप।
मल्लदुन्दुभिनिर्घोषं श्रुत्वा द्रष्टुमुपेययुः ॥१॥
रंङ्गद्वारं समासाद्य तस्मिन् नागमवस्थितम्।
अपश्यत् कुवलयापीडं कृष्णोऽम्बष्ठ प्रचोदितम् ॥२॥

Then Krishna and Rama, who had finished their daily morning ablutions etc. heard the noise of wrestler's drums, and went to witness (the games). Reaching there, Krishna saw at the gate the elephant Kuwalayapida, instigated at Him by the keeper.

Krishna politely asked the keeper to give way for all to pass the gate. On keeper's arrogant refusal, He killed the elephant and the keeper. He killed both with the uprooted trunks and entered the pavilion with trunks in their hands and clothes stained with blood. They were viewed differently by different persons according to their respective outlooks.

मल्लानामशनिं नृणां नरवरः स्त्रिणां स्मरोमूर्तिमान्।
गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः ॥
मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनां।
वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः ॥१७॥

When Krishna entered the pavilion with His elder brother, He appeared differently to different persons (according to their mental levels). To wrestlers He appeared as one with strong limbs, to ordinary men as a special man, to women as cupid, to Gopas as one of them, to wicked kings as giver of punishment, to elderly persons as their own child, to Kansa as death incarnate, to ignorant people as something magnificient, to Yogis as Reality, and to Vrishnis as their deity.

हतं कुवलयापीडं दृष्ट्वा तावपि दुर्जयौ।
कंसो मनस्व्यपि त दा भृशमुद्विविजे नृप ॥१८॥

Kansa though brave, trembled terribly with fear on seeing them both who had killed the elephant Kuvalayapida.

Chanura, the principal wrestler, challanged them to fight duels. Krishna though a child in comparison, agreed to fight with him; and Balaram with Mustaka.

Chapter 44

In the duel that followed Krishna easily killed Chanura, and Rama killed Mustaka, while other wrestlers ran away in fear. All good people were extremely pleased at this valor of Krishna and Rama. Kansa however was extremely annoyed at this. He ordered his men to arrest Krishna and Rama and punish Vasudeo their father together with Nanda and Gopas. Further, he ordered the arrest of his father Ugrasain whom he considered an ally of Krishna. Then he took his sword and marched towards Krishna. Krishna at once jumped on the stage and dragged Kansa to the ground and killed him. Kansa's eight younger brothers were killed by Rama.

स नित्यदोद्विग्नधिया तमीश्वरं
पिबन् वदन् वा विचरन् स्वपञ्छ्वसन् ॥
ददर्श चक्रायुधमग्रतो यत
स्तदेव रूपं दुरवापमाप ॥३९॥

Kansa was constantly thinking of Krishna, through fear of death at His hands, in all his daily actions such as, eating, drinking, sleeping, walking, breathing. He constantly had before his mental eyes the form of Krishna with His chakra etc. and therefore was, at death, united with Him, a fate difficult even for Yogis to attain. Kansa's wives mourned piteously.

अनागसां त्वं भूतानां कृतवान् द्रोहमुल्वणम् ।
तेनेमां भो दशां नीतो भूतध्रुक् कोलभेत शम् ।।४७।।
सर्वेषामिह भूतानामेष हि प्रभवाप्ययः ।
गोप्ता च तदवध्यायी नक्वचित् सुखमेधते ।।४८।।

Lord, you committed great sins with innocent people and this is the result. Who can achieve good after hating others? Krishna is creator, protector and destroyer of all beings. No one who hates Him or wishes Him ill can ever be happy.

मातरं पितरं चैव मोचयित्वाथ वन्धनात् ।
कृष्णरामौ ववन्दाते शिरसाऽऽस्पृश्य पाद्योः ।।५०।।
देवकी वसुदेवश्च विज्ञाय जगदीश्वरौ ।
कृत संवन्दनौ पुत्रौ सस्वजाते न शङ्कितौ ।।५१।।

Freeing then their mother and father from imprisonment, Krishna and Rama bowed, touching their feet with their heads. Devaki and Vasudev knew their sons as the Lords of the universe. They fearlessly embraced them.

Chapter 45

After this, Krishna installed Urgrasain, father of Kansa, as King of Mathura.

He consoled His father and mother for the hardships suffered by them at the hands of Kansa. After duly honouring Nanda for rearing them up since birth, He requested him to return to Vrindaban.

Vasudev performed thread ceremonies of Rama and Krishna and sent them to their preceptor Sandipani at Ujjain for education. There, both of them grasped all the sixtyfour branches of learning in sixtyfour days. After recovering the dead son

of the preceptor from demon Panchaja and handing him over to the preceptor, both Rama and Krishna returned to Mathura.

Chapter 46

श्री शुक

वृष्णीनां प्रवरो मन्त्री कृष्णस्य दयितः सखा।
शिष्यो बृहस्पतेः साक्षादुद्धवो बुद्धिसत्तमः ॥१॥
तमाह भगवान् प्रेष्ठं भक्तमेकान्तिनं क्वचित्।
गृहीत्वा पाणिना पाणिं प्रपन्नार्तिहरो हरिः ॥२॥

Shri Suka said :

Uddhava, a prominent Vrishni, dear friend and Minister of Krishna, was once requested by Krishna, the destroyer of the sufferings of His devotees, to go to Vraja. He was very intelligent and was considered as the disciple of Brahaspati.

गच्छोद्धव व्रजं सौम्य पित्रोर्नौ प्रीतिमावह।
गोपीनां मद्वियोगाधिं मत्सन्देशैर्विमोचय ॥३॥
ता मन्मनस्का मत्प्राणा मदर्थे त्यक्तदैहिकाः।
मामेव दयितं प्रेष्ठमात्मानं मनसा गताः।
ये त्यक्त लोक धर्माश्चमदर्थे तान् विभर्म्यहम् ॥४॥

"Oh good natured Udhava, go to Vraja and convey our love to our parents, and with my message remove the distress of Gopies at my separation.

"Their minds and vital breath are concentrated on Me. They have left all their relatives for Me. They consider Me as their soul. I must look after the needs of those who, for My sake, have given up all social ties."

Udhava accordingly went to Vraja and consoled Nanda and Yasoda and told them that Lord Krishna would certainly come to Vraja to meet them.

मा खिद्यतं महाभागौ द्रक्ष्यथः कृष्णमन्तिके।
अन्तर्हृदि स भूतानामास्ते ज्योतिरिवैधसि ॥३६॥
न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियो वास्त्यमानिनः।
नोत्तमो नाधमो नापि समानस्यासमोऽपि वा ॥३७॥
न माता न पिता तस्य न भार्या न सुतादयः।
नात्मीयो न परश्चापि न देहो जन्म एव च ॥३८॥

"Blessed ones, (Nanda and Yashoda) do not be dejected,

you will see Krishna near you. He resides in the heart of all beings as fire resides in wood.

"Being beyond honour and dishonour, no one is His favourite or otherwise, good or bad. He is the same to those who discriminate, being Himself equanimous. He has no mother or father, wife or sons etc. He has none as His relatives or otherwise. He has no body or birth.

युवयोरेव नैवायमात्मजो भगवान् हरिः।
सर्वेषामात्मजो ह्यात्मा पिता माता स ईश्वरः ॥४२॥

This Lord Hari is not your son, Nanda and Yashoda! He is the son, soul, father, mother and Master of all."

Gopies saw a golden chariot at the gate of Nanda's house and thought that probably Akrur had come again.

Chapter 47

After this Uddhava saw the Gopies and tried to pacify them through message from Krishna. Gopies, on the other hand, showed their intense attraction for Krishna in taunting with appropriate words. These stanzas are known as Bhramar Song (भ्रमर गीत) and they are beyond translation. Uddhava was simply moved by this and had nothing more to say to the Gopies by way of philosophy.

अहो यूयं स्म पूर्णार्था भवत्यो लोकपूजिताः।
वासुदेवे भगवति यासामित्यर्पितं मनः ॥२३॥

Really your objects are fulfilled. You are worshipped by all people because you have offered your minds to Lord Vasudev.

एताः परं तनुभृतो भुवि गोपवध्वो
गोविन्द एव निखिलात्मनि रूढभावाः।
वाञ्छन्ति यद् भवभियो मुनयो वयं च
किं ब्रम्हजन्मभिरनन्तकथारसस्य ॥५८॥
आसामहो चरणरेणुजुषामहं स्यां
वृन्दावने किमपि गुल्मलतौषधीनाम्।
या दुस्त्यजं स्वजनमार्यपथं च हित्वा
भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम् ॥६१॥

वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्ष्णशः ।
यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ।।६३।।

In this world Gopies are the best embodied souls, since they have realized that Govind resides in all beings. What use is for us and sages, afraid of Sansara (cycle of birth and death) to have numerous births if no joy is experienced in Lord's sports?

It is far better to be born in Vrindavana as grass, creeper etc. to have the dust of Gopies' feet while trodding them, as they have cut off ties with relatives and worldly ways so difficult to renounce and resorted to Lord, the goal of Shruties.

I bow again and again to the dust of Gopies' feet. Their songs about Lord purify the three worlds. Uddhava took leave of Gopies and Nanda, after living there for some months, and returned to Mathura.

Chapter 48

In fulfilment of the promise to Kubja, the Lord in company with Rama and Uddhava went to the house of Kubja. He was very cordially received by her. Her actions, decoration etc. inspired through intense love and devotion were met by Krishna partially by embracing her etc., but mostly through spiritual love. Krishna left her house, leaving her fully satisfied.

Chapter 49

From there Krishna went to the house of Akrura, his uncle. They had a happy time, remembering the old days passed by them in fear of Kansa's illtreatment.

Krishna requested Akrura to go to Hastinapur and find out the truth about the illtreatment of Pandus' sons by Dhritarastra. Accordingly he went there and studied the whole situation by living there for some months. Vidura helped him in this. Kunti told him in detail the hardship she had to bear in looking after her sons.

She praised the Lord and sought protection from Him.

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वभावन ।
प्रपन्नां पाहि गोविन्द शिशुभिश्चावसीदतीम् ।।११।।

नान्यत्तव पदाम्भोजात् पश्यामि शरणं नृणाम् ।
विभ्यतां मृत्युसंसारादीश्वरस्यापवर्गिकात् ॥१२॥
नमः कृष्णाय शुद्धाय ब्रह्मणे परमात्मने ।
योगेश्वराय योगाय त्वामहं शरणं गता ॥१३॥

"Krishna, you are a great Yogi. You are the soul and protector of the world. I surrender to You. Please protect me and my children drowned in grief.

"I do not see any other protector than You, for humanity grieved with birth and death. Your lotus like feet are the only resort for release from calamities.

"I bow to Krishna, pure, the Brahma, the Lord, best of Yogis and submit myself to you completely."

Akrura before taking leave of Dhritrastra, advised him at the bidding of Krishna, to look after Pandus' sons as his own. Dhritarastra, while admitting his mistake, expressed his inability to do so due to his intense love and partiality to his sons, who were wicked by nature.

Akrura returned to Mathura and reported the situation to Rama and Krishna.

Chapter 50

Kansa's two wives were daughters of Jarasandha, King of Magadha. They went to their father and told him about the death of their husband. Jarasanda was enraged and with an idea of revenge, he invaded Mathura seventeen times with vast armies. Each time he was thoroughly defeated by Rama and Krishna.

Hearing about Krishna from Narada, Kalayawan, a powerful King, invaded Mathura. Krishna did not want to fight two enemies from two directions. He therefore shifted His Capital to a safe place near the Sea-Dwarka. This city was built by Him with His Yogic powers. He then with Yoga power shifted the royal family and many important people to Dwarka. Rama with some army was left behind to protect Mathura and the remaining subjects.

Chapter 51

Meanwhile Kalayawan invaded Mathura with a vast army and surrounded it. Krishna dressed in His habitual way, went out of the city alone and unarmed. Kalayawan followed Him alone and unarmed. Krishna kept on running away and was always beyond reach of Kalayawan. Krishna then entered the forest, followed by Kalayawan. On the way Kalayawan found a man sleeping. Kalayawan hit him forcibly, assuming him to be Krishna. The sleeping man was King Muchkunda, who had the power of burning to ashes any one awaking him forcibly. Thus Kalayawan was burnt to ashes.

Krishna then came to Muchkunda and blessed him.

Chapter 52

After this Krishna came to Mathura and founded the city surrounded by Kalayawan's army. He and Rama killed all the enemies and started for Dwarka, taking with them all the wealth left behind by the enemy.

Meanwhile Jarasandha invaded Mathura again for the eighteenth time. He found Rama and Krishna running away from the City with treasures. Jar asandha followed them. Rama and Krishna left the riches behind and ran away. They took refuge on a mountain with thick forest. Jarasandha set fire to the forest and returned to Mathura, thinking them dead in the fire. Rama and Krishna went safely to Dwarka. Jarasanda went back to his Capital.

Rama married Revati, daughter of King of Anarta and Krishna married Rukmini after carrying her away from her place and defeating all kings assembled to witness her marriage with Sishupal.

Shukadeva gives details of this to King Parikshit at his request:—

राजाऽऽसीद् भीष्मकोनाम विदर्भाधिपतिर्महान् ।
तस्यपञ्चाभवन् पुत्राः कन्यैका च वरानना ।।२१।।
सोपश्रुत्य मुकुन्दस्य रूपवीर्यगुणश्रियः ।
गृहागतैर्गीयमानास्तं मेने सदृशं पतिम् ।।२३।।

तां बुद्धि लक्षणौदार्यं रूपशील गुणाश्रयाम् ।
कृष्णश्च सदृशीं भार्यां समुद्वोढुं मनो दधे ।।२४।।
बन्धूनामिच्छतां दातुं कृष्णाय भगिनीं नृप ।
ततो निवार्य कृष्ण द्विड्रुक्मी चैद्यममन्यत ।।२५।।
तदवेत्यासितापाङ्गी वैदर्भी दुर्मना भृशम् ।
विचिन्त्याप्तं द्विजं कंचित् कृष्णाय प्राहिणोद् द्रुतम् ।।२६।।
द्वारकां स समभ्येत्य प्रतिहारैः प्रवेशितः ।
अपश्यदाद्यं पुरुषमासीनं काञ्चनासने ।।२७।।

There was a great King of Vidarbha named Bhismaka. He had five sons and one beautiful daughter (Rukmini). Rukmini, hearing of Krishna's beauty, valour, merits and wealth, sung by visitors to her residence, thought of Him as a suitable husband. Krishna also heard of Rukmini's beauty, intellect, generosity, conduct, merits etc. and thought of marrying her. All brothers except the eldest Rukmi, who hated Krishna, wanted to give their sister to Krishna. Rukmi thought that King of Chedis wasa suitable husband for her.

Learning this, the dark-eyed Vidarbha princes, became greatly dejected. She, after mature thinking sent a trustworthy Brahmin to Krishna (with a message). The Brahmin reached Dwarka and saw the original being (Krishna) seated on a golden seat. When he was taken there he narrated the whole thing to Krishna and gave her message:—

"Oh, You, the most beautiful one in the universe" your merits have entered my ears. They remove the sufferings of all hearers. Your beauty is a treat to all who have eyes to see. My mind, leaving all shame aside, is fixed on you, the imperishable one.

"Which esteemed, intelligent maiden born in high cultured family would not at the proper time, choose you the best among men as her husband, you, who are equal to her in riches, beauty and power. You are a charm to the eyes of the people.

"You come secretly to Vidarbha surrounded by armies tomorrow, at the time of my marriage, defeat the armies of Sishupal and Jarasandha and carry me forcibly and marry me. Valour is what is wanted as my price.

"Do not think it hard to take me away from the inner apartments of the palace without killing my relatives. One day previ-

ous to marriage, according to the practice in the family, the bride goes out to worship the family goddess in grand procession.

"Gods like Shankar prostrate themselves before You. If I do not get your grace now, I shall practise penance for You in future lives even, till I achieve my end".

The Brahmin gave the above message from Rukmini, and requested Him to ponder over it and do what He thought proper.

Chapter 53

Krishna immediately proceeded for Vidarbha with the Brahmin in a swift chariot. Suspecting trouble Balaram followed Him with an army. They were properly welcomed by King Bhismaka.

As per practice, Rukmini went in procession to the temple of Goddess for worship. She prayed:—

नमस्ये त्वाम्बिकेऽभीक्ष्णं स्वसंतांनयुतां शिवाम् ।
भूयात् पतिर्मेभगवान् कृष्णस्तदनुमोदताम् ॥४६॥

"I bow to you (Ambike) mother. Sitting with your son, again and again, bless me so that Lord Krishna become my husband".

When Rukmini was slowly returning from the temple to mount her chariot, Krishna caught hold of her and carried her away in his Chariot.

Chapter 54

There was a great fight between Rukmi, brother of Rukmini aided by all the princes assembled for the marriage ceremony and Yadawas. Rukmi was thoroughly defeated. He returned humiliated. Balaram and Krishna reached Dwarka with the captured bride. A great ceremony followed to celebrate the formal royal wedding according to Vedic rites.

Chapter 55

A son was born to Rukmini. A demon named Shambar

carried away the child, hardly ten days old, and threw it in the sea. Shambar thus thought that he had destroyed his enemy at whose hands he feared his death. The child was swallowed by a big fish. A Fisherman caught this big fish in a net and presented it to Shambar. Cooks at Shambar's house found the child alive and gave it to Mayavati, a maid servant. She reared the child. Narada one day told her that the child was her husband Kama, who was burnt to ashses by Lord Shiva formerly. Mayawati was Rati. She told all this to Pradyumna in due course of time. She further equipped him with certain magic powers and asked him to fight with Shambar and kill him. Pradyumna did accordingly. Mayawati, expert in moving in the sky, came to Dwarka with her husband. They were received by ladies at Krishna's palace with great excitement, created by similarity and beauty of Pradyumna with Krishna. Narada came and explained things as they happened. There was jubiliation everywhere.

Chapter 56

Satrajit was a great devotee of God Sun, from whom he got an extremely brilliant jewel named Syamantaka. This jewel gave the possessor a certain weight of gold daily. Krishna, on knowing this advised him to give the jewel to the King. Satrajit did not like this idea, and kept the jewel with himself.

Once Satrajit's brother Prasena went on horse-back hunting, wearing the jewel. In the forest he was killed by a lion. A bear (Jambawan) killed the lion took the jewel and gave it to his children for playing.

Satrajit suspected Krishna as the murderer of his brother for securing the jewel and circulated rumours accordingly. Krishna with a party of men went to scearch Prasena, to clear Himself of the blame. He found Prasena, his horse and lion all dead. He then entered the den, fought with Jambawan for twentyeight days. Finally Jambawan recognised Him as his Master, Rama, now born as Krishna. He was extremely pleased to see Him and gave his daughter Jambavati in marriage to Him, and the jewel also.

Krishna returned to Dwarka with Jambavati and married her formally. He returned the jewel to Satrajit, clearing all his misgivings, by narrating the facts about his brother's death.

Satrajit, overcome with shame, gave his daughter Satyabhama, in marriage to Krishna together with the jewel. Krishna however returned the jewel to him.

Chapter 57

Learning of the burning of Pandawas in a fire while on a pilgrimage, Krishna, knowing the falsity of the rumour, went to Hastinapura, with Balaram, to offer condolences to King Dhrutarastra for the calamity. While Krishna was away, Akrura and Kritavarma instigated Shatyadhanwa to kill Satrajit and have the jewel, since he had broken his promise to marry Satyabhama to him. Shatyadhanva did accordingly.

Satyadhanva went to Hastinapura and reported to Krishna of the tragic death of her father. Krishna came to Dwarka to take revenge. Before His arrival Kritavarma deposited the jewel with Akrura and ran away. Krishna followed him and killed him. He however found no jewel with him. He returned to Dwarka and suspecting the jewel with Akrura, requested him to show the same to all, just to prove His innocence and then keep the jewel with him. Akrura did accordingly and convinced all the people that Krishna was innocent and the jewel was all along with him.

Chapter 58

Lord Krishna had by now three wives. He further had five more under varying conditions.

1) Kalindi daughter of Sun became His wife by insisting on having Him as husband.
2) Mitravinda: She wanted Krishna as her husband against the wishes of her elders. Krishna carried her away from her Swayamvara Ceremony. Other Kingly Suiters kept looking on at this.
3) Satya: Krishna married her by showing His valor by subduing seven wild bulls.
4) Bhadra: She was married to Him through a regular offer from her parents.
5) Laxmana: Krishna forcibly carried her away from Swayamvar and married her.

Oh, Krishna had thousands of other wives. These were princesses kept forcibly in harem by demon Bhauma.

Chapter 59

Sukhadeo gives details of this to King Parikshita. A demon Bhauma had become all powerful and had all gods under his sway. Indra came to Dwarka to seek relief and asked for help from the Lord. Krishna went with His favourite wife Satyabhama to the capital of the demon and thoroughly annihilating the defence, killed the demon. At the request of his mother earth, his son Bhagadatta was installed on the throne. The demon had kept in captivity 16,100 princesses. They were all released. At their request Krishna married them all in Dwarka.

While returning at Satyabhama's request, Krishna brought from heaven a tree, Parijata, and planted the same in her palace. In taking away the tree He had to fight with Indra and other gods. Shuka further points out the selfishness of god to King Parikshita. Indra when in difficulty went to Lord Krishna and begged help of Him. Relieved of fear, he fought with Krishna for the Parijat tree.

Chapter 60

श्री शुक

कर्हिचित् सुखमासीनं स्वतल्पस्थं जगद्गुरुम् ।
पतिं पर्यचरद् भैष्मी व्यजनेन सखीजनैः ।।१।।

Shri Shuka said :

Once, Rukmini, along with her maids was fanning her husband, the Lord of Universe, when He was sitting on His bed comfortably.

श्री भगवान्

राजपुत्रीप्सिता भूपैर्लोकपालविभूतिभिः ।
महानुभावैः श्रीमद्भी रूपौदार्यबलोर्जितैः ।।१०।।
तान् प्राप्तानर्थिनो हित्वा चैद्यादीन् स्मरदुर्मदान् ।
दत्ता भ्रात्रा स्वपित्रा च कस्मान्नो ववृषेऽसमान् ।।११।।
राजभ्यो बिभ्यतः सुभ्रूः समुद्रं शरणं गतान् ।
बलवद्भिः कृतद्वेषान् प्रायस्त्यक्त नृपासनान् ।।१२।।

अस्पष्टवर्त्मनां पुंसामलोकपथमीयुषाम् ।
आस्थितः पदवीं सुभ्रूः प्रायः सीदन्ति योषितः ॥१३॥
निष्किञ्चना वयं शश्वन्निष्किञ्चजनप्रियाः ।
तस्मात् प्रायेण न ह्याढ्या मां भजन्ति सुमध्यमे ॥१४॥
ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिर्भवः ।
तयोर्विवाहो मैत्री च नोत्तमाधमयोः क्वचित् ॥१५॥
वैदर्भ्येतदविज्ञाय त्वयादीर्घसमीक्षया ।
वृता वयं गुणैर्हीना भिक्षुभिः श्लाघिता मुधा ॥१६॥
अथात्मनोऽनुरूपं वै भजस्व क्षत्रियर्षभम् ।
येन त्वमाशिषः सत्या इहामुत्र च लप्स्यसे ॥१७॥
चैद्यशाल्व जरासन्धदन्तवक्त्रादयो नृपाः ।
मम द्विषन्ति वामोरु रुक्मी चापि तवाग्रजः ॥१८॥
तेषां वीर्यमदान्धानां दृप्तानां स्मयनुत्तये ।
आनीतासि मया भद्रे तेजोऽपहरतासताम् ॥१९॥
उदासीना वयं नूनं न स्त्र्यपत्यार्थकामुकाः ।
आत्मलब्ध्याऽऽस्महे पूर्णा गेहयोर्ज्योतिरक्रियाः ॥२०॥

The Lord said :

Oh Princess, you were sought by kings equal in wealth to gods and Lokapalas. Besides they had great strength, beauty and greatness of mind. Your father and brother wanted you to marry one of them (Sisupala) whom they had promised you. Leaving them, you married Me who through their fear had resorted to sea. I am hated by the strong and I am practically forbidden from kingship. Women who select husbands of our type have to suffer miseries. We are always without any possessions and are loved by people without possessions. Hence it is, Oh beautiful one, that rich do not resort to Me.

"Marriages and friendships take place between those who are equal in wealth, birth, power and appearance. Rarely they come about between unequals. Princess, you have ignored this through want of foresight and married Me by hearing of merits in Me sung by wanderers.

"Nothing is yet lost. You should even now marry a suitable warrior; Sisupal and other kings were arrogant because of their power. I forcibly brought you just to humiliate them.

"Not deserving women, children, material possession, we are indifferent to all such things, We remain full with self-realization as lookers on things, and do not indulge in actions."

श्री शुक

एतावदुक्त्वा भगवानात्मानं वल्लभामिव ।
मन्यमानामविश्लेषात् तद्दर्पघ्न उपारमत् ।।२१।।

Having said thus to (Rukmini) His darling, who always regarded herself as His dearest wife, due to constant nonseparation from Him, the Lord, desirous of removing her pride, became silent.

इति त्रिलोकेशपतेस्तदाऽऽत्मनः प्रियस्य देव्यश्रुतपूर्वमप्रियम् ।
आश्रुत्यभीता हृदि जातवेपथुश्चिन्तां दुरन्तां रुदती जगाम ह ।।२२।।

Hearing these unpleasant words, for the first time, from her husband she became afraid. She shudderd, wept and plunged into deep thought.

Ultimately she collapsed and fell down like a tree by force of wind.

तद्दृष्ट्वा भगवान् कृष्णः प्रियायाः प्रेमवन्धनम् ।
हास्यप्रोढिमजानन्त्याः करुणः सोऽन्वकम्पत ।।२५।।
पर्यङ्कादवरुह्याशु तामुत्थाप्य चतुर्भुजः ।
केशान् समुह्य तद्वक्त्रं प्रामृजत् पद्मपाणिना ।।२६।।
प्रमृज्जाश्रुकुले नेत्रे स्तनौ चोपहतौ शुचा ।
आश्लिष्य वाहुना राजन्नन्यविषयां सतीम् ।।२७।।
सान्त्वयामास सान्त्वज्ञः कृपया कृपणां प्रभुः ।
हास्यप्रोढिभ्रमच्चित्तामतदर्हां सतां गतिः ।।२८।।

Seeing such strong attachment of His beloved (to Him) not used to such remarks full of jest, Krishna was overcome with pity. He got down from his bed, caught hold of her and collecting her hair (dishevelled) rubbed her face with His lotuslike hand.

The Lord, refuge of good people, wiped her eyes full of tears, embraced in His arms the virtuous woman, solely dependent on Him and consoled her.

श्री भगवान्

मा मा वैदर्भ्यसूयेथा जाने त्वां मत्परायणाम् ।
त्वद्वचः श्रोतुकामेन क्ष्वेल्याऽऽचरितमङ्गने ।।२९।।
अयं हि परमो लाभो गृहेषु गृहमेधिनाम् ।
यन्नर्मैर्नीयते यामः प्रियया भीरु भामिनी ।।३१।।

The Lord said :

Oh, Vidarbha princess, do not be angry with Me. I know your devotion to Me. I said all this sportingly just to hear your words (full of love and devotion).

Oh timid lady, this is the great gain of householders to pass sometime with their darlings in pleasantries.

Rukmini then gives a fitting reply to whatever Lord Krishna said jokingly.

रुक्मिणी

नन्वेवमेतदरविन्दविलोचनाह
यद् वै भवान् भगवतोऽसदृशी विभूम्नः ।
क्व स्वे महिम्न्यभिरतो भगवांस्त्र्यधीशः
क्वाहं गुणप्रकृतिरज्ञगृहीतपादा ।।३४।।
निष्किंचनो ननु भवान् न यतोऽस्ति किंचित्
यस्मै वलिं वलिभुजोऽपि हरन्त्यजाद्याः ।
नत्वा विदन्त्यसुतृपोऽन्तकमाढ्यतान्धाः
प्रेष्ठो भवान् वलिभुजामपि तेऽपि तुभ्यम् ।।३७।।
नैवालीकमहं मन्ये वचस्ते मधुसूदन ।
अम्बाया इव हि प्रायः कन्यायाः स्यात् रतिः क्वचित् ।।४७।।
व्यूढायाश्चापि पुंश्चल्या मतोऽभ्येति नवं नवम् ।
बुधोऽसतीं न विभृयात् तां विभ्रदुभयच्युतः ।।४८।।

Rukmini said :

"Lotus eyed one, surely what you said is true. I am not equal to you, the infinite. You, rooted in self enjoyment, are Lord of three Gunas and you are served by Brahma and others, while I am Prakruti (nature) deep rooted in three Gunas and sought after by ignorant ones.

"Surely you have no possessions. Beyond you there is nothing. Those who receive offerings bring them all to you. People blind with sense of riches and living in enjoyment only, do not realize you as the end of everything. You are dear to gods and they to you.

"I do not consider wrong what you said (asking me to marry a suitable warrior). There are such instances, for example, Amba who was loving another man though won by some one else (Bhisma).

"Minds of unchaste women are fixed on other persons even after marriage. A wise man should not live with her. In her company he is loser in this and the other world also." The Lord then sums up the episode:—

उपलब्धं पतिप्रेम पातिव्रत्यं च तेऽनघे।
यद्वाक्यैश्चाल्यमानाया न धीर्मय्यपकर्षिता ॥५१॥

"Oh sinless one, I have seen your love and devotion to Me, your husband. By uttering perverse words I tried to test you, but your intellect was calm and you never turned away from Me."

Chapter 61

This Chapter gives details of progeny of the Lord and ends with death of Rukmi in the marriage of Anirudha. The Lord had ten sons from each wife and a daughter from Rukmini.

Chapter 62

Usha was the daughter of Bana, son of Bali. She had one day enjoyment in dream with a certain prince, Chitralekha, an expert in drawing. He showed the princess various pictures. When Anirudha, grandson of Lord Krishna was pictured, Usha recognized him as the one with whom she had pleasure in dream. Chitralekha who was also an expert in Yoga brought Anirudha from Dwarka and kept him in Usha's palace for months. Bana, knowing this, was enraged He fought with Anirudha and made him captive.

Chapter 63

On knowing all this from Narada, Lord Krishna came to Bana's city Shonitpur, with Rama and an army. A great battle ensued in which the Lord had to fight with Shankar who was the guardian of Bana's city. In the end everything was satisfactorily settled. The Lord did not kill Bana, since He had given promise to Pralhada not to kill any one of his descendants. Usha and Anirudha were thereafter taken to Dwarka.

Chapter 64

King Nruga was cursed to be a serpent-like creature (Girgit) by a Brahmin because of his slight inadvertence in the distribution of cows given in charity. Lord Krishna relieved him from this curse.

Chapter 65

In answer to a deep desire to see Nanda, Yashoda and others, Balarama went to Vrindawan and lived there for a few months. He assured them all, especially Gopies, that Lord Krishna will come to see them soon. His love for them all was intense.

Chapter 66

Killing of Paundrika and the king of Kasi:

Paundraka, King of Kasush, thought himself as Lord Krishna (incarnation of Vishnu) and started propaganda accordingly. He sent word to Krishna either to cease calling Himself as Krishna or to fight with him. Krishna followed him to Kashi where Paundraka was staying with his friend the king. He fought with both of them and killed them.

Chapter 67

Killing of Dwivida:—

Hearing of the killing of demon Bhauma by Krishna, Dwivida, his monkey friend started trouble everywhere. Ultimately, he was killed by Balarama.

Chapter 68

Balarama's anger towards Kaurawas and marriage of Samba:—

Samba, son of Lord Krishna carried away Laxmana, daughter of Duryodhana from the Pandal of her marriage. The Kauravas got annoyed and fought with Samba and made him captive. Ugrasen, King of Dwarka, on hearing of this from

Narada, ordered his army to march on Hastinapur. Balrama intervened and went to Hastinapur to have peaceful negotiations. He was well received. Balaram, however, knowing their unwillingness to release Samba and Laxmana got enraged and threatened to drag the whole town into the river Yamuna, with his plough. Kaurawas yielded. They allowed Samba and Laxmana to go with Balarma. A big dowry was also given. The party reached Dwarka where the marriage was celebrated.

Chapter 69

Narada sees domestic life of Krishna:—

श्री शुक

नरकं निहतं श्रुत्वा तथोद्वाहं च योषिताम् ।
कृष्णेनैकेन वह्वीनां तद् दिदृक्षुः स्म नारदः ॥१॥

Shri Suka said :

Hearing that demon Naraka had been killed and that Krishna has married many women, Narada became anxious to see (Krishna's domestic life).

He accordingly came to Dwarka.

तत्र षोडशभिः सद्मसहस्रैः समलंकृतम् ।
विवेशैकतमं शौरेः पत्नीनां भवनं महत् ॥८॥

Narada, there entered one of sixteen thousand well-decorated mansions of Krishna's wives, which was a big one (Rukmini's mansion).

Krishna was sitting at ease on the bed and was being entertained by Rukmini and thousands of her maids. Krishna got up to receive Narada and duly honoured him.

Then leaving Krishna, he went to another mansion.

दिव्यन्तमक्षैस्तत्रापि प्रियया चोद्धवेन च ।
पूजितः परया भक्त्या प्रत्युत्थानासनादिभिः ॥२०॥
पृष्टश्चाविदुषेवासौ कदाऽऽयातो भवानिति ।
क्रियते किं नु पूर्णानामपूर्णैरस्मदादिभिः ॥२१॥
अथापि ब्रूहि नो ब्रह्मन् जन्मैतच्छोभनं कुरु ।
स तु विस्मित उत्थाय तुष्णीमन्यदगाद्गृहम् ॥२२॥

There also he saw Krishna, playing disc game with His beloveds and Udhava. He worshipped Narada with great devotion, by rising from His seat, by offering him a seat and by showing him great honours and asked him as to when he came, feigning ignorance. Narada, you are self-contained (पूर्ण). What can I (अपूर्ण) do for you? Oh Brahman, speak out so that this life of Mine becomes fruitful. Wondering at all this, Narada rose and silently went to another house.

तत्राप्यचष्ट गोविन्दं लालयन्तं सुताञ्छिशून् ।
ततोऽन्यस्मिन् गृहेऽपश्यन्मज्जनाय कृतोद्यमम् ।।२३।।
क्वापि सन्ध्यामुपासीनं जपन्तं ब्रह्मवाग्यतम् ।
एकत्र चासिचर्मभ्यां चरन्तमसिवर्त्मसु ।।२५।।
क्वचिच्छयानं पर्यङ्के स्तूयमानं च वन्दिभिः ।।२६।।

There he saw Krishna fondling His children. In another house Narada saw Him getting ready for bath; while in another, engaged in 'Sandhya' in silence repeating mantras. In some other house He was practising sword-movements, lying on bed with minstrels extolling Him.

In this way Narada went from house to house and saw Krishna busy with various household activities.

अथोवाच हृषीकेशं नारदः प्रहसन्निव ।
योगमायोदयं वीक्ष्य मानुषीमीयुषो गतिम् ।।३७।।
विदाम योगमायास्ते दुर्दर्शा अपि मायिनाम् ।
योगेश्वरात्मन् निर्भाता भवत्पादनिषेवया ।।३८।।

After seeing the wonders of Yogamaya, Narada told smilingly to Rishikesha who was staging all these sports in human form, "Oh Lord of Yoga, being devoted to your Feet, I am able to see these mystic manifestations of yours appearing on yourself. These are hard to be realized by men under illusion.

श्री भगवान्

ब्रह्मन् धर्मस्य वक्ताऽहं कर्ता तदनुमोदिता ।
तच्छिक्षयँ लोकमिममास्थितः पुत्र मा खिदः ।।४०।।

Shri Bhagavan said :

Oh Brahman, I am the expounder of religion, (धर्म), its

founder and giver of assent to it. Teaching it to others, I live in this world. My son, do not get distracted (on seeing my Yogamaya).

Thus the Lord was teaching men as to what they should do, and not get distracted (on seeing my Yogamaya).

Narada then went away to his abode.

Chapter 70

Daily routine of Krishna's life and arrival of a messenger from Kings kept captive by Jarasand:—

Krishna got up at Brahma-Muhurta at about 4 AM, and had daily meditation. After taking bath and changing His clothes He gave His respects to Sandhya, Sacrifice (हवन) and Gayatri Mantra. Then at sunrise he worshipped the Sun. After this He every day presented thousand of cows, well decorated with gold etc. to worthy Brahmins. After paying His respects to elders and looking to the needs of all, He used to go to court surrounded by His advisers.

One day when Krishna was in Court, there came a messenger from Kings in captivity of Jarasanda who gave an acccount of their piteous condition and a request from them for help.

When this was in progress Narada came to him and requested Him to go to king Yudhistira and help him in his plan to perform Rajsuya Yagna.

Krishna asked of Uddhava as to what He should do first.

Chapter 71

Departure of Krishna to Indraprastha:

Agreeing to the suggestions of Uddhava, Krishna went to Indraprastha. He was well received by Kunti and Pandavas. He was accompanied by a number of His wives. Krishna remained in Indraprastha for a number of months and thus gave pleasure to Pandavas and all the public. Occasionally He had pleasure trips with Arjuna.

Chapter 72

Preparation by Pandavas for Rajsuya Yagna and killing of Jarasanda.

Once King Yudhishtra was sitting in royal assembly surrounded by sages, brahmins, his brothers, and other relatives. He said to Krishna:—

युधिष्ठिर

क्रतुराजेन गोविन्द राजसूयेन पावनीः।
यक्ष्ये विभूतीर्भवतस्तत् सम्पादय नः प्रभो ॥३॥

Oh, Govind, I propose to worship your most auspicious manifestation by Rajsuya, the greatest of Yagnas and so please help us in this.

श्री भगवान्

सम्यग् व्यवसितं राजन् भवता शत्रुकर्शन।
कल्याणी येन ते कीर्तिर्लोकाननु भविष्यति ॥७॥
विजित्य नृपतीन् सर्वान् कृत्वा च जगतीं वशे।
सम्भृत्य सर्वसम्भारानाहरस्व महाक्रतुम् ॥८॥

The Lord said :

Oh, king, destroyer of enemies, your resolve is good, this will spread your fame among people. You should now conquer all kings and bring the whole earth under your sway. Then collect all the necessary materials and perform the Rajsuya Yagna.

As per Krishna's instructions, king Yudhisthra sent his four brothers in four directions to fight with other kings. They accordingly went out and fulfilled the mission and collected enormous wealth.

Krishna, then wanted to kill Jarasanda, the only powerful king not yet vanquished. Uddhava's suggestion, subsequently supported by king Yudhithra was to kill him in a wrestling bout. With this idea, Krishna accompanied by Bhima and Arjuna, disguised themselves as Brahmins and went to king Jarasandha at a time when he was attending his guests and begged:

राजन् विद्धयतिथीन् प्राप्तानर्थिनो दूरमागतान्।
तन्नः प्रयच्छ भद्रं ते यद् वयं कामयामहे ॥१८॥
किं दुर्मषं तितीक्षूणां किमकार्यमसाधुभिः।
किं न देयं वदान्यानां कः परः समदर्शिनाम् ॥१९॥
योऽनित्येन शरीरेण सतां गेयं यशो ध्रुवम्।
नाचिनोति स्वयं कल्पः सवाच्यः शोच्य एव सः ॥२०॥

हरिश्चन्द्रो रन्तिदेव उञ्छवृत्तिः शिबिर्बलिः।
व्याधः कपोतो वहवो ह्यध्रुवेण ध्रुवं गताः ॥२१॥

"King, let good betide you, we have come from a great distance with an idea of having something from you. Please therefore give us what we want.

What is there unbearable to those used to forbearance? What is difficult to do for wicked ones? What can charitable men refuse to give? To equanimous souls who is their own and who is not?

Those are really to be mourned who do not secure highest gain even at the cost of this perishable body. Sages extol such behaviour.

King, you know that Harischandra, Rantidev, Mudgal, Sibi, Bali, Hunter and Pigeon attained Moksha by sacrificing their moral bodies. Therefore give us what we want.

Jarasandha knew they were not true Brahmins. Still he consented to give them whatever they wanted, even his own life.

श्री शुक

इत्युदारमतिः प्राह कृष्णार्जुनवृकोदरान्।
हे विप्रा व्रियतां कामो ददाम्यात्मशिरोऽपि वः ॥२७॥

Shri Suka said :

Thus, the generous minded one (Jarasandha) said to Krishna, Arjuna and Bhima, "Brahmins, ask for what you desire. I shall give you even my head".

श्री भगवान्

युद्धं नो देही राजेन्द्र द्वन्द्वशो यदि मन्यसे।
युद्धार्थिनो वयं प्राप्ता राजन्या नान्नकांक्षिणः ॥२८॥
असौ वृकोदरः पार्थस्तस्य भ्राताऽर्जुनोह्ययम्।
अनयोर्मातुलेयं मां कृष्णं जानीहि ते रिपुम् ॥२९॥

The Lord said :

Oh, best of kings, we are Kshatrias and come here seeking to fight with you. So give us a duel if you like. We are not ordinary mendicants seeking food. This is Bhima, this is his brother Arjuna, and know me their maternal uncle's son, Krishna, your enemy.

एवमावेदितो राजा जहासोच्चैः स्म मागधः ।
आह चामर्षितो मन्दा युद्धं तर्हि ददामि वः ॥३०॥
न त्वया भीरुणा योत्स्ये युधिविक्लवचेतसा ।
मथुरां स्वपुरीं त्यक्त्वा समुद्रं शरणं गतः ॥३१॥
अयं तु वयसा तुल्यो नातिसत्त्वो न मे समः ।
अर्जुनो न भवेद् योद्धा भीमस्तुल्यवलो मम ॥३२॥
इत्युक्त्वा भीमसेनाय प्रादाय महतीं गदाम् ।
द्वितीयां स्वयमादाय निर्जगाम पुराद् वहिः ॥३३॥

Thus told, the king of Magadha laughed loudly and said in anger "Fools! I shall then have a battle with you. Krishna, I shall not fight with you, a coward, who gets bewildered. You left Mathura your own town and went to Dwarka for security. Arjuna is younger in age and has not got sufficient strength and therefore not equal to me. Bhima is equal to me in strength.

Speaking thus, Jarasandha gave a big mace to Bhima and himself took another and went out of the city.

They fought for twenty seven days. During nights they lived like friends and fought only during day. On the twenty-eighth day Bhima expressed to Krishna his inability, to kill Jarasandha. The Lord told Bhima the weak point in the body of Jarasandha. Taking advantage of it Bhima killed Jarasandha.

Krishna installed Sahadeva, Jarasandha's son, on the throne of Magadha and released all the kings from captivity.

Chapter 73

Release of captive Kings and Lord's return to Indraprastha:—

After killing Jarasandha, Lord Krishna released from the prison all the 20800 Kings. They all praised Him and without blaming anyone attributed the suffering they had to undergo to their own selfishness. They all prayed to Him.

राजा

तं नः समादिशोपायं येन ने चरणाब्जयोः ।
स्मृतिर्यथा न विरमेदपि संसरतामिह ॥१५॥
कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतक्लेश नाशाय गोविन्दाय नमो नमः ॥१६॥

Please tell us that remedy by which we shall not forget Your Lotus Feet, when born in this World in any of the Yonis. We salute the great soul styled as Krishna, Vasudeva, Hari, Govinda, who removes the troubles of His devotees.

श्री भगवान्

अद्यप्रभृति वो भूपा मय्यात्मन्यखिलेश्वरे।
सुदृढा जायते भक्तिर्बाढमाशंसितं तथा ।।१७।।
दिष्टया व्यवसितं भूपा भवन्त ऋतभाषिणः।
श्रियैश्वर्यमदोन्नाहं पश्य उन्मादकं नृणाम् ।।१९।।
हैहयो नहुषो वेनो रावणो नरकोऽपरे।
श्री मदाद् भ्रंशिताः स्थानाद् देवदैत्यनरेश्वराः ।।२०।।
भवन्त एतद् विज्ञाय देहाद्युत्पाद्यमन्तवत् ।
मां यजन्तोऽध्वरैर्युक्ताः प्रजा धर्मेण रक्षथ ।।२१।।
सन्तन्वन्तः प्रजा तन्तून् सुखं दुःखं भवाभवौ।
प्राप्तं प्राप्तं च सेवन्तो मच्चिता विचरिष्यथ ।।२२।।
उदासीनाश्च देहादावात्मारामा धृतव्रताः।
मय्यावेश्य मनः सम्यङ् मामन्ते ब्रह्म यास्यथ ।।२३।।

The Lord said :

Kings, you will surely get devotion towards Me as per your desire. Know Me as the Soul of all beings. What you have resolved is indeed creditable. Most people no doubt get intoxicated with wealth and prosperity, and forget Me.

Kings Haihsya, Nahusha, Vena, Rawan, Naraka and others had to fall from their positions due to pride of wealth. You should note this and have no attachment to bodies etc. You worship Me with sacrifices and protect your subjects justly. You should produce progeny (for perpetuation of race) and be equanimous in pleasure, pain, gain, loss etc. Enjoy whatever comes to you, keeping your mind on Me. Be indifferent to bodies. Find pleasure in your own self and lead a rigorous life. In the end you will reach Me.

The Lord then came back to Indraprastha.

Chapter 74

Rajasuya sacrifice and killing of Shishupal:—

After Jarasandha's death, King Yudhisthira called together all the priests and started the Yajna. He invited a number of sages, kings, queens, and relatives. It was a brilliant function. The King requested the assembly to select the proper person for the honour of first worship. There was discussion and no unanimity. King Yudhisthira feeling the consensus of the assembly did the first honour to Bhagvan Krishna. Shishupal, the King of Chedi did not like this and he strongly protested. In so doing, he used harsh and indecent words against Krishna and His family. There was a great agitation. Pandawas and their friends wanted to kill Shishupal. Lord Krishna however stopped them and killed him with His Discus. Kings siding with Shishupal ran away for their lives.

चैद्यदेहोत्थितं ज्योतिर्वासुदेवमुपाविशत् ।
पश्यतां सर्वभूतानामुल्केव भुवि खाच्च्युता ।।४५।।
जन्मत्रयानुगुणितवैरसंरब्धया धिया ।
ध्यायंस्तन्मयतां यातो भावो हि भवकारणम् ।।४६।।

The effulgence that arose out of the body of Shishupal, became one with Lord Vasudev, just as a star dropped from the sky enters the earth. Thinking continuously of Lord as an enemy in the past three births, he became one with Lord. Indeed constant thought leads to attainment of the thing thought after.

After this, the Yajna was duly completed. All the invited guests, duly honoured, went home satisfied. The Lord remained there for a few months and then went to Dwarka.

The only person distressed was king Duryodhana. He was extremely jealous of wealth and power displayed by Pandavas. Besides, he was brooding over intentional disrespect shown towards him by Draupadi and other court ladies, Pandawas and others. Krishna had knowingly instigated them secretly. King Yudhisthira alone was extremely sorry at this incidence.

Chapter 75

Rajasuya Yagna :

This chapter gives in detail the arrangements, made by the Pandavas for the Yagna and the grandeur with which it was performed. A vivid description of the sportive freedom and

freely mixing together of men and women from related families follows. They played with coloured water and in similar other ways. Krishna, of course was the central figure of attraction to all.

The magic palace of Pandawas at Indraprastha was designed by demon Maya. It had halls where delusion was created of existence of water while there was none, and vice versa. Duryodhana, while moving about, had such delusions and while walking about cut a very sorry figure. Bhima and others had a hearty laugh, so also Draupadi and other ladies. Krishna was looking at all this and seemed to encourage the joyous attitude of court-people at the miserable plight of Duryodhana who departed from there in an angry mood. King Yudhisthira alone felt sorry for what happened. He, however, was unable to control the situation.

Probably Lord Krishna, who had incarnated Himself for removing wicked kings and their assistants who are a burden on the earth, did all this intentionally which sowed the seed of Kaurav-Pandava War.

Chapter 76 & 77

Yadavas fight with Shalva:—

King Shalva, a friend of Shishupal resolved at his death, to kill all the Yadavas. With this aim he practised great penance and propitiated Lord Shiva, from whom he secured a plane by name 'Saubha'. With this plane he attacked Dwarka and put all to terror. Ultimately Lord Krishna killed him.

Chapter 78

Krishna kills Dantavakra and Balaram goes on a pilgrimage:—

After this Krishna killed Dantavakra's helpers.

Balaram saw that Krishna was involving Himself in the possible war between Kauravas and Pandavas. He, being well disposed towards both, did not want to take side and left Dwarka for a pilgrimage. In his wanderings he came to Naimisharanya and saw Romaharshana, a low caste man, sitting on a high seat in the gathering of learned Brahmins. Enraged at

this he killed Romaharshana a disciple of Vyasa. He was given that high honour by Brahmins, out of respect for his learning. They all were very sorry at this and requested Balaram to kill a demon Balva who was troubling them and continue His pilgrimage for twelve months more as expiation for killing Romaharshana.

Chapter 79

Balaram killed Balwa and as per the wishes of sages continued his pilgrimage.

Chapter 80

Story of Kuchela (Sudama):—

श्री शुक

कृष्णस्यासीत् सखा कश्चिद् ब्राह्मणो ब्रह्मवित्तमः ।
विरक्त इन्द्रियार्थेषु प्रशान्तात्मा जितेन्द्रियः ।।६।।
यदृच्छयोपपन्नेन वर्तमानो गृहाश्रमी ।
तस्य भार्या कुचैलस्य क्षुत्क्षामा च तथाविधा ।।७।।
पतिव्रता पतिं प्राह म्लायता वदनेन सा ।
दरिद्रा सीदमाना सा वेपमानाभिगम्य च ।।८।।

Shri Suka said :

Krishna had a Brahmin friend, foremost among knowers of Brahma. He was unattached to objects of senses, had a tranquil mind and subdued senses. He was a householder and lived on whatever came to him unsought. He had a dutiful wife of the same nature. She was emaciated with hunger. Trembling She approached her husband with withered face and said:

ननु ब्रह्मन् भगवतः सखा साक्षाच्छ्रियः पतिः ।
ब्रह्मण्यश्च शरण्यश्च भगवान् सात्वतर्षभः ।।९।।
तमुपैहि महाभाग साधूनां च परायणम् ।
दास्यति द्रविणं भूरी सीदते ते कुटुम्बिने ।।१०।।

Oh knower of Brahma, the blessed and the husband of wealth (श्री) is indeed your friend. He, the Lord and the best amongst Satwata clan is well disposed towards Brahmins and His devotees. You go to Him, the refuge of good souls. He will

give you, who are perishing with a large family, ample wealth.

स एवं भार्यया विप्रो बहुशः प्रार्थितो मृदु।
अयं हि परमो लाभ उत्तमश्लोकदर्शनम् ॥१२॥

Thus entreated mildly many times, he thought it profitable to see the Lord of great fame and decided to see Him. One should never visit temples and great souls empty-handed. He accordingly asked of his wife for some present for offering to Krishna. She begged fried rice from her neighbours, tied it in a piece of cloth and gave it to her husband. He reached Dwarka and entered one of the big palaces of Krishna.

तं विलोक्याच्युतो दूरात् प्रियापर्यङ्कमास्थितः।
सहसोत्थाय चाभ्येत्य दोर्भ्यां पर्यग्रहीन्मुदा ॥१७॥

Seeing him from a distance, Lord Krishna, who was then sitting on the bed of His beloved, suddenly got up, came near him and embraced him with joy. Bhagavan Himself brought the necessary materials needed to honour him and queen Rukmini, also did the same.

कुचैलं मलिनं क्षामं द्विजं धमनिसंततम्।
देवी पर्यचरत् साक्षाच्चामरव्यजनेन वै ॥२३॥

Queen Rukmini attended with chanvar and fan upon that emaciated Brahmin with dirty cloths and fleshless body.

The ladies in the palace were wonderstruck at this scene and were at a loss to know as to who this fortunate one was.

श्री भगवान्

अपि ब्रह्मन् गुरुकुलाद् भवता लब्धदक्षिणात्।
समावृत्तेन धर्मज्ञ भार्योढा सदृशी न वा ॥२८॥
प्रायो गृहेषु ते चित्तमकामविहतं तथा।
नैवातिप्रीयसे विद्वन् धनेषु विदितं हि मे ॥२९॥

The Lord said :

Oh righteous Brahmin, have you married a dutiful wife after finishing your training and paying something to the preceptor? I hope, in your home your mind is not engrossed in worldly desires. You are a man of wisdom and I know you are not too much after money.

Then they had a long chat over past memories of their days at the hermitage of their preceptors.

Chapter 81

Continuation of Chapter 80:—

श्री भगवान्

किमुपायनमानीतं ब्रह्मन् मे भवतागृहात् ।
अण्वप्युपाहृतं भक्तैः प्रेम्णा भूर्येव मे भवेत् ।
भूर्यप्यभक्तोपहृतं न मे तोषाय कल्पते ।।३।।

The Lord said:

Oh Brahmin, what present have you brought for Me from your house? Even a little given to Me by devotees becomes ample because of love; and even ample by non-devotees does not lead to My satisfaction.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्तयुपहृतमश्नामि प्रयतात्मनः ।।४।।

A leaf, a flower, a fruit or even water given to Me in devotion by pure-Minded, I enjoy because of their devotion.

इत्युक्तोऽपि द्विजतस्मै व्रीडितः पतये श्रियः ।
पृथुक प्रसृतिं राजन् न प्रायच्छदवाङ्मुखः ।।५।।

Though told thus, the Brahmin, ashamed and with down cast face, did not give that handful of fried rice to the Lord of wealth.

सर्व भूतात्मदृक् साक्षात् तस्यागमनकारणम् ।
विज्ञायाचिन्तयन्नायं श्रीकामो माभजत्पुरा ।।६।।
पत्न्याः पतिव्रतायास्तु सखाप्रिय चिकीर्षया ।
प्राप्तो मामस्य दास्यामि सम्पदोऽमर्त्यदुर्लभाः ।।७।।
इत्थं विचिन्त्य वसनाच्चीरवद्धान्द्विजन्मनः ।
स्वयं जहार किमिदमिति पृथुकतण्डुलान् ।।८।।
नन्वेतदुपनीतं मे परमप्रीणनं सखे ।
तर्पयन्त्यंग मां विश्वमेते पृथुकतण्डुलाः ।।९।।

Knowing the cause of his visit, the Lord, who is witness of all souls, thought that He was never worshipped by this man with a desire for wealth. My friend has now come to Me to please

his devoted wife. I shall give him wealth hard for the gods to obtain.

Thinking thus, the Lord Himself snatched from the Brahmin's garment the fried rice tied in a rag, asking him as to what it was. Friend, you have brought Me this, the most pleasant offering. These rice-pieces are sufficient to satisfy not only Me but the whole universe.

इति मुष्ठि सकृज्जग्ध्वा द्वितीयां जग्धुमाददे ।
तावच्छ्रीर्जगृहे हस्तं सत्वरा परमेष्ठिनः ॥१०॥
एतावतालं विश्वात्मन् सर्वसम्पत्समृद्धये ।
अस्मिल्लोकेऽथवामुष्मिन् पुंसस्त्वत्तोषकारणम् ॥११॥

Saying thus, the Lord ate one handful and took a second hand ful for eating. However, before He could eat it the goddess Laxmi (Rukmini) caught hold of His hand in haste and said this much is sufficient for bestowing wealth and pleasing you, who are the Universe, in this and next world.

ब्राह्मणस्तां तु रजनीमुषित्वाच्युत मन्दिरे ।
भुक्त्वा पीत्वा सुखं मेने आत्मानं स्वर्गतं यथा ॥१२॥
श्वोभूते विश्वभावेन स्वसुखेनाभिवन्दितः ।
जगाम स्वालयं तात पथ्यनुव्रज्य नन्दितः ॥१३॥
स चालब्ध्वा धनं कृष्णान्न तु याचितवान् स्वयम् ।
स्वगृहान् व्रीडितोऽगच्छन्महद्दर्शन निर्वृतः ॥१४॥

The Brahmin passed that night in the palace of Lord Krishna He had food, drink and considered himself happy as in heaven. Next morning he went to his own home, highly pleased. Krishna giver of prosperity to the world saluted him at the time of departure.

He did not ask for any money and Krishna did not give him anything. He went home ashamed, but happy at his having met the Lord.

अहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यता मया ।
यद् दरिद्रतमो लक्ष्मीमाश्लिष्टो विभ्रतोरसि ॥१५॥
क्वाहं दरिद्रः पापीयान् क्व कृष्णः श्रीनिकेतनः ।
ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः ॥१६॥

"I have seen the devotion of Krishna, who considers Brahmins as gods. He, who holds Laxmi in His heart, embraced me—a poor being. What am I, a poor sinner, and what is Krishna—the abode of goddess of fortune! He embraced me with His arms simply because I was born in a Brahmin family".

निवासितः प्रियाजुष्टे पर्यङ्के भ्रातरो यथा ।
महिष्या वीजितः श्रान्तो वालव्यजनहस्तया ॥१७॥
शुश्रूषया परमया पादसंवाहनादिभिः ।
पूजितो देवदेवेन विप्रदेवेन देववत् ॥१८॥
स्वर्गापवर्गयोः पुंसां रसायां भुवि सम्पदाम् ।
सर्वासामपि सिद्धीनां मूलं तच्चरणार्चनम् ॥१९॥
अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत् ।
इति कारुणिको नूनं धनं मेऽभूरि नाददात् ॥२०॥

"I was given bed of His queen as if I was His brother. I was fanned by the queen as I was tired. I was rendered all sort of service such as massaging legs as if I were a god, by the God of gods who considers Brahmin as god. Worship of His feet is the source of all sidhis, and wealth of heaven."

"The merciful Lord surely did not give ample wealth thinking that this poor man after getting wealth might get intoxicated and forget Him."

इति तच्चिन्तयन्नन्तः प्राप्तो निजगृहान्तिकम् ।
सूर्यानलेन्दु सङ्काशैर्विमानैः सर्वतोवृतम् ॥२१॥
विचित्रोपवनोद्यानै कूजद् द्विजकुलाकुलैः ।
प्रोत्फुल्लकुमुदाम्भोजकल्हारोत्पलवारिभिः ॥२२॥
जुष्टं स्वलङ्कृतैः पुंभिः स्त्रीभिश्च हरिणाक्षिभिः ।
किमिदं कस्यवास्थानं कथं तदिदमित्यभूत् ॥२३॥
एवं मीमांसमानं तं नरा नार्योऽमरप्रभाः ।
प्रत्यगृह्णन् महाभागं गीत वाद्येन भूयसा ॥२४॥

Plunged in these thoughts, he approached his home, which he now saw surrounded on all sides by storied buildings bright like Sun, Fire and Moon. There were wonderful parks and gardens. Lakes therein were surrounded by flowers of all sorts. The town was now inhabited by nicely dressed men and fawn-eyed women.

"What is this? Whose abode is this? How did it all happen"? As he was thus thinking, lustering men and women received him with music and singing.

His wife received him with great affection. Kuchela knew this to be the bounty showered on him by Lord Krishna.

इत्थं व्यवसितो बुद्धया भक्तोऽतीव जनार्दने।
विषयाञ्जायया त्यक्ष्यन् बुभुजेन्नातिलम्पटः ॥३८॥

Making up his mind thus (on devotion to Lord Krishna) and becoming an intense devotee, Kunchela with his wife enjoyed all pleasures without hankering too much after them and keeping in view their ultimate renounciation.

Chapter 82

Meeting of Balaram and Krishna with Gopas and Gopies:—

Balaram and Krishna went to the holyplace 'Samant-panchaka' on the occasion of solar eclipse. There they met a number of their relatives and friends. Nanda also had come there with Gapas and Gopies. Here Gopies had their first chance of meeting Krishna after separation from Vindraban years back. They were highly pleased.

श्री शुक

गोप्यश्च कृष्णमुपलभ्य चिरादभीष्टं।
यत्प्रेक्षणे दृशिषु पक्ष्मकृतं शपन्ति।
दृग्भिर्हृदीकृतमलं परिरभ्य सर्वा।
स्तद्भावमापुरपि नित्ययुजा दुरापम् ॥४०॥

Gopies had the pleasure of seeing Lord Krishna, the ideal of their hearts. They kept on looking at Him and blamed the creator for designing eyelids. They carried the form of Krishna through eyes into their hearts and became one with Him. This sort of union is hard to be achieved even by expert Yogies.

भगवांस्तास्तथाभूता विविक्त उपसंगतः।
आश्लिष्यानामयं पृष्ट्वा प्रहसन्निदमब्रवीत् ॥४१॥
अपि स्मरथ नः सख्यः स्वानामर्थ चिकीर्षया।
गतांश्चिरायिताञ्छत्रुपक्षक्षपणचेतसः ॥४२॥

अप्यवध्यायथास्मान् स्विदकृतज्ञाविशङ्कया ।
नूनं भूतानि भगवान् युनक्ति वियुनक्ति च ।।४३।।

वायुर्यथा घनानीकं तृणं तूलं रजांसि च ।
संयोज्याक्षिपते भूयस्तथा भूतानि भूतकृत् ।।४४।।

मयि भक्तिर्हि भूतानाममृत्वाय कल्पते ।
दिष्टचा यदासीन्मत्स्नेहो भवतीनां मदापनः ।।४५।।

अहं हि सर्वभूतानामादिरन्तोऽन्तरं वहिः ।
भौतिकानां यथा खं वार्भूर्वायुर्ज्योतिरंगनाः ।।४६।।

एवं ह्येतानि भूतानि भूतेष्वात्माऽऽत्मना ततः ।
उभयं मय्यथ परे पश्यताभातमक्षरे ।।४७।।

When the Lord saw Gopies completely united in heart with Him, He went near them in seclusion, embraced them and inquiring about their health, laughingly said, friends, I had to go away from Vrindawan to punish enemies of Kinsmen and in doing this work there was delay. Did you ever remember Me? Probably you considered Me ungrateful. No doubt God alone unites beings and separates them. Just as wind unites clouds, grass, cotton and dust and again separates them, God unites and separates beings. Friends, you attained a very high degree of love towards Me which takes one beyond this worldly existence to immortality.

I am the beginning and the end of all beings. I am inside as well as outside of all beings, as well as in all the elements (earth, water, light, wind, ether). In the same way, I pervade all elements forming the physical bodies of beings and exist as Jeeva, the doer and enjoyer. Both these things are reflected in Me. Inspite of this, I am beyond both. Gopies, you realize this and be happy.

Chapter 83

Draupadi's talk with Queens of Lord Krishna:—

In this gathering Draupadi met all the queens of Krishna and desired to know as to how they secured Lord Krishna as their husband. Each one gave details of her marriage with Him. In the end they prayed—

न वयं साध्वि साम्राज्यं स्वाराज्यं भौज्यमप्युत ।
वैराज्यं पारमेष्ठ्य च आनन्त्यं वा हरेः पदम् ॥४१॥
कामयामह एतस्य श्रीमत्पादरजः श्रियः ।
कुच कुङ्कुमगन्धाढ्यं मूर्ध्ना वोढुं गदाभृतः ॥४२॥
व्रजस्त्रियो यद् वाञ्छन्ति पुलिन्द्यस्तृणवीरुधः ।
गावश्चारयतो गोपाः पादस्पर्शं महात्मनः ॥

Oh noble lady, we are not desirous of getting big Kingdom Indra's fortune or the enjoyment of both these places; neither do we want the powers or various kinds of living near Him. What we desire is to have the dust from Lord's feet made fragrant by saffron on the breast of Laxmi, on our heads. This very dust was sought after by cowherd boys and girls and creepers and grass of Vrindravan when Lord tended the cattle at that place.

Chapter 84

Sacrifice performed by Vasudev:

Taking advantage of the presence of the sage come there to see Balarama and Krishna, Vasudev performed a sacrifice. Nanda with Gopas and Gopies was present there. After a stay for more than three months they went back to Vrindrawan.

Chapter 85

Spiritual advice to Vasudev by Lord Krishna and bringing back Devaki's six sons killed by Kansa:—

One day when Balaram and Krishna came to Vasudev to pay respects as was their wont, Vasudev praised them and told them that he knew them to be incarnations of Lord Vishnu and requested them to enlighten him with proper advice. The Lord then said that the eternal soul pervades all beings and therefore we should regard everything moveable as well as immovable as the Lord Himself.

At the request of their mother Devaki, they brought her six sons killed by Kansa and showed them to her. They were then released from the curse under which they had to take birth here.

Chapter 86

Marriage of Subhadra with Arjuna and Krishna's living in Mithila at two places simultaneously:

While on a pilgrimage Arjuna came to Dwarka. He learnt that Balaram was planning marriage of His sister Subhadra with Duryodhana. Krishna and Vasudev did not like this. Arjuna was attracted by the beauty of Subhadra and with the consent of Krishna disguised himself as an ascetic and carried Subhadra away from the palace. Balram got enraged at this and wanted to fight with Arjuna. He was however pacified by Krishna and the marriage was peacefully performed.

Krishna in the company of sages once went to Mithila. There He had two devotees, one the king of Mithila and the other a poor Brahmin. Both wanted Krishna with them. Krishna with all sages assumed duplicate forms and simultaneously lived at both the places.

Chapter 87

Praise of Vedas:

This Chapter contains a number of stanzas in praise of Vedas where it is emphatically proclaimed that Jeeva and Shiva are one. The one Brahman pervades everywhere and real peace of mind is attained by this realization. This knowledge puts an end to all grief and miseries.

Chapter 88

Release of Shiva from difficulty:—

King Parikshit said:

Shiva leads a miserable and unglamourous life. Still prosperity is showered by Him on His devotees. On the other hand Lord Vishnu is served by Laxmi and lives in a pleasant way. His devotees are however poor and kept away from material pleasures. Why do such things happen?

Suka said:

Shiva is accompanied by His Power. He works in the three Gunas of Prakriti. Lord Vishnu is however beyond the three Gunas and therefore His devotees also transcend the three

Gunas and ultimately reach His abode. They do not care for material prosperity and are thus led to immortality.

श्री भगवान्

यस्याहमनुगृह्णामि हरिष्ये तद्धनं शनैः।
ततोऽधनं त्यजन्त्स्य स्वजना दुःख दुःखितम् ॥८॥
स यदा वितथोद्योगो निर्विण्णः स्याद् धनेहया।
मत्परैः कृतमैत्रस्च करिष्ये मदनुग्रहम् ॥९॥
तद् ब्रह्म परमं सूक्ष्मं चिन्मात्रं सदनन्तकम्।
अतो मां सुदुराराध्यं हित्वान्यान् भजते जनः ॥१०॥
ततस्त आशुतोषेभ्यो लब्धराज्यश्रियोद्धताः।
मत्ताः प्रमत्ता वरदान् विस्मरन्त्यवजानते ॥११॥

The Lord said:

Gradually I take away wealth from my devotee and make him poor. He tries again and again to accumulate wealth unsuccessfully. He is, in this condition, abandoned by his relatives. Then he takes the help of my devotees and I then show My favour to him. This is why people instead of worshipping Me, worship My lessor forms, which can be easily propitiated and get material gain. The gain to My devotee is highest bliss.

A demon Vritrasur wanted to get power and material gain. Narada advised him to worship Shiva who is pleased with even a small degree of devotion. The demon did accordingly and got from Shiva a boon of death to any one when touched on the head by his hand. Equipped with this power the demon wanted to place his hand on Shiva's head and take away Parvati. Shiva was terribly frightened and ran from place to place for help. None however could do anything to relieve Him from the difficult situation. Ultimately He went to Vishnu. Vishnu approached Vritrasur and told him that Shiva has deceived him and made him try to test the power of the boon by placing his hand on his own head and then punish Shiva for the false boon given by Him. The demon was overcome by Maya of the Lord and did accordingly. He was instantly burnt to ashes.

Thus was Lord Shiva relieved from a difficult situation and was advised by Vishnu to be more careful in future in giving boons to wicked people.

Chapter 89

Sage Bhrugu's quest for determining the greatness of three gods Brahma, Shiva and Vishnu and Krishna's bringing back of a dead child of a Brahmin:—

Once there was a gathering of sages and they wanted to know as to who was the greatest among the three gods, Brahma, Shiva or Vishnu. Sage Bhrugu was requested by them all to find this out. Sage Bhrugu first went to Brahma (his father) and neither saluted or praised him. On this, Brahma was burning with anger. From there Bhrugu went to Kailas the abode of Shiva. Shiva stretched his arms to embrace Bhrugu who however refused to embrace Him on the plea that His behaviour is against the edict of Vedas. At this Shiva was burning with anger and wanted to kill Bhrugu with his Trisula. Parvati pacified Him.

From there He went to Vishnu who was lying on the bed of snakes. Bhrugu hit Vishnu's breast hard with his foot. Vishnu got up, saluted the sage and inquired whether the kick caused injury to his foot. He was not in the least angry. Bhrugu concluded that Vishnu was the greatest among the three and reported accordingly to the gathering.

Once, in Dwaraka, a Brahmin came to the palace with the dead body of his son and blamed the rulers for this. This happened nine times. This time Arjuna was sitting near Krishna and promised the Brahmin to save his next child from death. Arjuna failed in this. Then Lord went to Vaikunth and brought back all the ten children and handed them over to the Brahmin.

Thus Lord Krishna did a number of other Leelas (miracles) beyond the comprehension of ordinary man.

Chapter 90

Description of Bhagvan's splendour and His sons etc.:—

This chapter gives a lucid description of the splendour of His palaces and the lovely and amorous ways in which He sported with His queens who numbered 16108. Further the numbers of His sons and grandsosn are given.

SKANDA ELEVEN

Chapter 1—Rishies Curse the Yadawas

कृत्वा दैत्यवधं कृष्णः सरामो यदुभिर्वृतः ।
भुवोऽवतारयद् भारं जविष्ठं जनयन् कलिम् ॥१॥

Having killed the demons with the help of Rama and Yadawas, Krishna releaved the earth of its burden by creating mutual quarrels.

ये कोपिताः सुबहु पाण्डुसुताः सपत्नै-
र्दुर्द्यूतहेलनकचग्रहणादिभिस्तान् ।
कृत्वा निमित्तमितरेतरतः समेतान् ।
हत्वा नृपान् निरहरत् क्षितिभारमीशः ॥२॥

Making sons of Pandu as cause, who were extremely provoked by their enemies by actions like deceitul gambling, insult and catching hair of Draupadi, Krishna made the Kings, who had assembled, kill each other and thus removed the burden on earth.

He then thought that so long as the invincible Yadawa army remained in tact, the real burden on earth was not removed; He therefore, thought of ways to make them fight among themselves.

Once great sages were camping near Dwarka at the holy place of Pindakaranya. Yadav boys approached them playfully by dressing Sambha son of Jambavati as a pregnant woman. The boys asked the sages whether the issue of this woman will be a son or daughter. This woman wants a son. The sages were very angry and said that this woman will give birth to a big iron bar, which will be cause of destruction of the race of Yadavas. The boys were terrified at this. They undressed Sambha and to

their utter surprise they found the iron bar inside the clothes of Samba. They went straight to King Ugrasen and reported the whole matter to him. The King in consultation with the elders, pounded the iron bar and threw the powder and the remaining small piece into sea. This piece was eaten by a fish. She Fish was caught and killed and the piece of iron was taken into use by a hunter. Iron powder grew into sharp grass. Bhagvan was not consulted by the King. He however knew everything but did not want to undo the curse.

Chapter 2

Narada meets Vasudeva and narrates the dialogue of nine Yogies and King Videha.

Narada used to visit Dwarka often for enjoying meeting with Krishna. Once Vasudav said to him.

वसुदेव

भगवन् भवतो यात्रा स्वस्तये सर्वदेहिनाम् ।
कृपणानां यथा पित्रोरुत्तमश्लोकवर्त्मनाम् ।।४।।
भूतानां देवचरितं दुःखाय च सुखाय च ।
सुखायैव हि साधूनां त्वादृशामच्युतात्मनाम् ।।५।।
भजन्ति ये यथा देवान् देवा अपि तथैव तान् ।
छायेव कर्मसचिवाः साधवो दीनवत्सलाः ।।६।।
ब्रह्मंस्तथापि पृच्छामो धर्मान् भागवतांस्तव ।
याञ्छ्रुत्वा श्रद्धया मर्त्यो मुच्यते सर्वतो भयात् ।।७।।

As the arrival of parents is always pleasent to children, so the visit of sages, established in Lord, is benefical to miserable wordly people. Lives of gods sometimes give pleasure to man and sometimes pain, but God-established sages like you always give pleasure to those whom they meet. Gods, when propitiated favour men according to their prayer, since they are governed by laws of Karma. Sages however are kind to pitiable people. I am anxious to hear from you the ways of (भागवत धर्म) Bhagwata Dharma which when heard with faith make men fearless.

Narada then related the dialogue between King Videha (Nimi) and nine Yogies which took place in old times.

कवि

मन्येऽकुतश्चिद्भयमच्युतस्य
पादाम्बुजोपासनमत्र नित्यम्।
उद्विग्नबुद्धेरसदात्मभावाद्
विश्वात्मना यत्र निवर्तते भीः ।।३३।।
ये वै भगवता प्रोक्ता उपाया ह्यात्मलब्धये।
अञ्जः पुंसामविदुषां विद्धि भागवतान् हि तान् ।।३४।।
यानास्थाय नरो राजन् न प्रमाद्येत कर्हिचित्।
धावन् निमील्य वा नेत्रे न स्खलेन्न पतेदिह ।।३५।।
कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वानुसृतस्वभावात्।
करोति यद् यत् सकलं परस्मै नारायणायेति समर्पयेत्तत् ।।३६।।
भयं द्वितीयाभिनिवेशतः स्यादीशादपेतस्य विपर्ययोऽस्मृतिः।
तन्माययातो बुध आभजेत्तं भक्त्यैकयेशं गुरुदेवतात्मा ।।३७।।
शृण्वन् सुभद्राणि रथाङ्गपाणेर्जन्मानि कर्माणि च यानि लोके।
गीतानि नामानि तदर्थकानि गायन् विलज्जो विचरेदसङ्गः ।।३९।।
एवंव्रतः स्वप्रियनामकीर्त्या जातानुरागो द्रुतचित्त उच्चैः।
हसत्यथो रोदिति रौति गायत्युन्मादवन्नृत्यति लोकबाह्यः ।।४०।।
खं वायुमग्निं सलिलं महीं च ज्योतींषि सत्वानि दिशो द्रुमादीन्।
सरित्समुद्रांश्च हरेः शरीरं यत्किंच भूतं प्रणमेदनन्यः ।।४१।।
भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः।
प्रपद्यमानस्य यथाश्नतः स्युस्तुष्टिः पुष्टिः क्षुदपायोऽनुघासम् ।।४२।।
इत्यच्युताङ्घ्रिं भजतोऽनुवृत्या भक्तिर्विरक्तिर्भगवत्प्रबोधः।
भवन्ति वै भागवतस्य राजंस्ततः परां शान्तिमुपैति साक्षात् ।।४३।।

Kavi said:

I consider devotion towards lotus feet of Lord as the greatest bliss for men in this world. By this they become fearless. Even those, engrossed in transitory objects such as house, body etc. do get peace of mind, when they start devotion to him.

The ways narrated by the Lord for ignorant people to follow, which ultimately lead to self realization are—styled as Bhagwata Dharma. Resorting to these men commit no mistakes. They can safely with closed eyes follow them and enjoy their sure fruit.

One should offer fruits of all actions done by body, speech, mind, senses, intellect, egoism or through natural inclination to the Lord.

Fear originates from the false notion of identifying the body as 'I'. This results when one considers oneself as different from God due to His Maya (Ignorace). Thus one completely forgets one's own identity and becomes miserable. Therefore one should worship one's own preceptor as God devotedly.

One should hear the charming sports (Leela) of the Lord about His birth, go on repeating His various names and wander about freely without attachment. By leading the life thus, love for God is created in one's heart which melts. In this condition the devotee sometimes laughs, cries, dances and behaves against the normal ways of society.

The devotee regards sky, wind, fire, water, earth, planets, stars, beings, directions, trees, creepers, rivers, seas as Lord's body. He considers them as manifestation of the Lord and goes on saluting them.

Just as at the time of taking meals, pleasure, energy and appeasement of hunger are experienced at every morsel eaten, so lovefor Him, disgust for wordly things and His realization is apparent to his devotee while praying to Him at each stage.

Constant practice leads to devotion, dispassion and self realization to the Lord's devotees and in the end he gets bliss and peace of mind. Such one is called true Bhagvata.

King Nimi asked the second Yogi Hari to narrate him the special features of Bhagwat Dharm.

हरि

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः ।
भूतानि भागवत्यात्मन्येष भागवतोत्तमः ।।४५।।
ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च ।
प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः ।।४६।।
अर्चायामेव हरये पूजां यः श्रद्धयेहते ।
न तद्भक्तेषु चान्येषु सभक्तः प्राकृतः स्मृतः ।।४७।।
गृहीत्वापीन्द्रियैरर्थान् यो न द्वेष्टि न हृष्यति ।
विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः ।।४८।।

One who sees the Lord as residing in all beings, and all beings in the Lord, and the same in himself, is the best devotee. He is of the middle class who differenciates between the Lord, His devotees, ordinary people and enemies and treats them with love,

friendship, favour and indifference respectively. One who worships God with devotion in images only, but not so with in His devotees and other people comes in the lowest grade.

One who while accepting all objects of senses does not hate or love but sees God's Maya everywhere is the best of devotees.

न यस्य स्वः पर इति वित्तेष्वात्मनि वा भिदा।
सर्वभूतसमः शान्तः स वै भागवतोत्तमः ॥५२॥

He is the best devotee who does not discriminate between himself and others, who is equanimous towards all beings, and calm.

One who behaves as above gets self realization and peace of mind.

Chapter 3

Description of Maya, Brahma and ways of going beyond Maya. King Nimi wanted to know about Maya and ways for transcending it. Similarly he asked about Brahma and Vedas. The third Yogi Antariksha explains Maya in detail and sums up.

अन्तरिक्ष

एषा माया भगवतः सर्गस्थित्यन्तकारिणी।
त्रिवर्णा वर्णितास्माभिः किं भूयः श्रोतुमिच्छसि ॥१६॥

Maya is the power of Lord and is beyond description. It consists of three attributes (सत्व, रज, तम) purity, passion and inertia and is seen by its results in action. It creates, protects and destroys this whole universe. Fourth Yogi explains the ways of transcending Maya.

प्रबुद्ध

तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम्।
शाब्दे परे च निष्णात ब्रह्मण्युपशमाश्रयम् ॥२१॥
तत्र भागवतान् धर्मान् शिक्षेद् गुर्वात्मदैवतः।
अमाययानुवृत्त्या यैस्तुष्येदात्माऽऽत्मदो हरिः ॥२२॥
सर्वतो मनसोऽसङ्गमादौ सङ्गं च साधुषु।
दया मैत्री प्रश्रयं च भूतेष्वद्धा यथोचितम् ॥२३॥
शौचं तपस्तितिक्षां च मौनं स्वाध्यायमार्जवम्।
ब्रह्मचर्यमहिंसां च समत्वं द्वन्द्वसंज्ञयोः ॥२४॥

सर्वत्रात्मेश्वरान्वीक्षां कैवल्यमनिकेतताम् ।
विविक्तचीरवसनं संतोषं येन केनचित् ।।२५।।
श्रद्धां भागवते शास्त्रेऽनिन्दामन्यत्र चापि हि ।
मनोवाक्कर्मदण्डं च सत्यं शमदमावपि ।।२६।।
श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः ।
जन्मकर्मगुणानां च तदर्थेऽखिलचेष्टितम् ।।२७।।
इष्टं दत्तं तपो जप्तं वृत्तं यच्चात्मनः प्रियम् ।
दारान् सुतान् गृहान् प्राणान् यत् परस्मै निवेदनम् ।।२८।।
स्मरन्तः स्मारयन्तश्च मिथोऽघौघहरं हरिम् ।
भक्त्या संजातया भक्त्या विभ्रत्युत्पुलकां तनुम् ।।३१।।
इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया ।
नारायणपरो मायामञ्जस्तरति दुस्तराम् ।।३३।।

Therefore one anxious of real good, should resort to a preceptor (गुरु) well versed in Shastras and thoroughly in Brahma. Guru should be peace incarnate. At his feet one should learn the ways leading to Lord. He should be considered as soul and God. He will be pleased with real one sided service and lead the devotee to Lord (self realization).

Mind should be freed from all attachments (to worldly objects) and fixed on sages. After this the devotee should show friendship pity and humility towards beings. He should observe purity, penance forbearance, control in speech, study of scriptures, straight for wardness, celebacy, non-killing, equanimity and Sameness in opposites.

He should see God in each and everything, remain alone without any fixed residence, have ordinary clothes and contented in what he gets. He should have faith in scriptures leading to the Lord and should not find fault with ways followed by others. Further he should have complete control on mind, speech and actions. stick to truth and practise internal as well as external control of senses. He should keep himself busy with hearing about wonderful ways of order and singing the same. All his actions should be for the Lord. All actions and possessions should be dedicated to the Lord. With other devotees he should talk about the Lord only. One who behaves as above easily goes beyond Maya and attains the Lord (the Absolute).

Fifth Yogi Pipalayan explains the nature of Brahma all

pervading.

Sixth Yogi gives the essence of Vedas and the path of action (Karma Yoga) described therein.

परोक्षवादो वेदोऽयं बालानामनुशानम् ।
कर्ममोक्षाय कर्माणि विधत्ते ह्यगदं यथा ।।४४।।

The purport of Vedas is not only that which apparently their wording indicates. It is like medicine coated with Sugar. Vedas praise actions (कर्म) with the ultimate idea of transcending them.

Chapter 4

Incarnations of the Lord,

राजा (निमि)

यानि यानीह कर्माणि यैर्यैः स्वच्छन्दजन्मभिः ।
चक्रे करोति कर्ता वा हरिस्तानि ब्रुवन्तु नः ।।१।।

King (Nimi) said:

The Lord incarnates Himself at various times in various forms. Please tell me all sports (Leela) done by him which, He is doing and may do in future.

Then the seventh Yogi describes various incarnations of the Lord beginning with sage Nara-Narayana. He detailed them upto Krishna and said that the Lord will incarnate Himself as the Buddha in Kaliyuga.

Chapter 5

This chapter describes the hardships a non-devotee has to suffer in next life and then gives the details of worshipping the Lord in all the four Yugas.

राजा

भगवन्तं हरिं प्रायो न भजन्त्यात्मवित्तमाः ।
तेषामशान्तकामानां का निष्ठा विजितात्मनाम् ।।१।।

King said:

Oh self realized ones, what is the fate of people who have

no control on their senses and who do not worship God, because of restlessness.

The eighth Yogi Chamas gives details of hardships experienced by non-devotees.

Ninth Yogi Karabhajana details the manner in which the Lord is worshipped in the four Yugas.

Krita (Satya) Yuga:

The Lord has four arms and is white in colour. He is worshipped by three Vedas and severe penance. In Treta Yuga, the colour of the Lord is red and people are well versed in the Vedas and follow their teaching. In Dwapar the colour of Lord is blakish and worship consists of praise etc.

In Kaliyuga the colour of Lord is black and He is worshipped by singing His name.

ध्येयं सदा परिभवघ्नमभीष्टदोहं
तीर्थास्पदं शिवविरिंचिनुतं शरण्यम्।
भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं
वन्दे महापुरुष ते चरणारविन्दम्॥३३॥
त्यक्त्वा सुदुस्त्यजसुरेप्सितराज्यलक्ष्मीं
धर्मिष्ठ आर्यवचसा यद्गादरण्यम्।
मायामृगं दयितयेप्सितमन्वधावद्
वन्दे महापुरुष ते चरणारविन्दम्॥३४॥

O Mahapurush! I salute Your Lotus Feet, They should always be meditated upon. They put an end to all disappointments in life. They give all the desired things. They are abode of holy places and are always worshipped by Shiva and Brahma. They remove the miseries of devotees and protect the surrendering ones. They act as ship for crossing the sea of wordly existence (Sansar).

O Follower of Religion! You (in Rama Avatar) easily left the Kingdom, which is coveted by gods and which is very difficult to cast away at the bidding of your father. To please your beloved you pursued a gold dear. I salute your lotus like feet.

Hearing all this form Narada, Vasudev and Devaki came over their delusion and ignorance.

Chapter 6

Brahma, once came to Dwarka with other gods and celestial beings to see the Lord. They praised Him. While departing Brahma addressed Shri Krishna from the sky, after saluting Him,

इत्यभिष्टूय विबुधैः सेशः शतधृतिर्हरिम् ।
अभ्यभापत गोविन्दं प्रणम्याम्बरमाश्रितः ॥२०॥

ब्रह्मा

भूमेर्भारावताराय पुरा विज्ञापितः प्रभो ।
त्वमस्माभिरशेषात्मंस्तत्तथैवोपपादितम् ॥२१॥
धर्मश्च स्थापितः सत्सु सत्यसन्धेषु वै त्वया ।
कीर्तिश्च दिक्षु विक्षिप्ता सर्वलोकमलापहा ॥२२॥
यदुवंशेऽवतीर्णस्य भवतः पुरुषोत्तम ।
शरच्छतं व्यतीयाय पंचविंशाधिक प्रभो ॥२५॥
ततः स्वधाम परमं विशस्व यदि मन्यसे ।
सलोकांल्लोकपालान् नः पाहि वैकुण्ठकिङ्करान् ॥२७॥

Brahma said:

Lord! Long before we requested you to remove the earth's burden and You have done this work as per our wish. You have established Dharma among good and righteous people. You have further spread your fame in all directions, which is purifying. It is now hundred and twenty five years since your incarnation in Yadu dynasty. Hence if you think proper, enter your own supreme abode and from there protect us all.

श्री भगवान्

अवधारितमेतन्मे यदात्थ विबुधेश्वर ।
कृतं वः कार्यमखिलं भूमेर्भारोऽवतारितः ॥२८॥
तदिदं यादवकुलं वीर्यशौर्यश्रियोद्धतम् ।
लोकं जिघृक्षद् रुद्धं मे वेलयेव महार्णवः ॥२९॥
यद्यसंहृत्य दृप्तानां यदूनां विपुलं कुलम् ।
गन्तास्म्यनेन लोकोऽयमुद्वेलेन विनङ्क्ष्यति ॥३०॥
इदानीं नाश आरब्धः कुलस्य द्विजशापतः ।
यास्यामि भवनं ब्रह्मन्नेतदन्ते तवानघ ॥३१॥

Bhagavan said:—

Brahma the Lord of gods!, I have already decided to do what you say. Your work is already done, and I have removed the burden of the earth. But this clan of Yadavas elated with pride of heroism, valour and wealth is desirous of getting control of the entire earth. I have restrained them as the great ocean by its shore. If I go away without annihilating this great dynasty of Yadus, the world will, perish at their hands as they will surely transgress all bounds. I have already started their end through curse to them by Brahmins. After end of this work, I shall come to your abode (on way to My abode).

Thus spoken by Lord, Brahma and gods went to their respective abodes. Immediately Dwarka experienced evil omens.

अथ तस्यां महोत्पातान् द्वारवत्यां समुत्थितान् ।
विलोक्य भगवानाह यदुवृद्धान् समागतान् ।।३३।।

Then noticing grave evil portents appearing in Dwarka, the Lord told the elderly Yadus who came to Him.

श्री भगवान्

एते वै सुमहोत्पाता व्युत्तिष्ठन्तीह सर्वतः ।
शापश्च नः कुलस्यासीद् ब्राह्मणेभ्यो दुरत्ययः ।।३४।।
न वस्तव्यमिहास्माभिर्जिजीविषुभिरार्यकाः ।
प्रभासं सुमहत्पुण्यं यास्यामोऽद्यैव माचिरम् ।।३५।।

Oh noble men, we are seeing evil omens on all sides. Besides our clan is under irresistable curse of Brahmins. Therefore we should not now remain here, If we desire life. Let us go to the sacred Prabhasa today only. Do not delay.

श्री शुक

एवं भगवताऽऽदिष्टा यादवाः कुलनन्दन ।
गन्तुं कृतधियस्तीर्थं स्यन्दनान् समयूयुजन् ।।३६।।
तन्निरीक्ष्योद्धवो राजन् श्रुत्वा भगवतोदितम् ।
दृष्ट्वारिष्टानि घोराणि नित्यं कृष्णमनुव्रतः ।।४०।।
विविक्त उपसङ्गम्य जगतामीश्वरेश्वरम् ।
प्रणम्य शिरसा पादौ प्रांजलिस्तमभाषत ।।४१।।

Oh king, delighter of your family. The Yadavas thus commanded the Lord, made ready their Chariots having resolved to go to holy place. Uddhava, ever devoted to Krishna, on seeing the omens and hearing what the Lord said approached Him and

Saluting His feet with his head said with folded hands:

उद्धव

देवदेवेश योगेश पुण्यश्रवणकीर्तन ।
संहृत्यैतत् कुलं नूनं लोकं संत्यक्ष्यते भवान् ।
विप्रशापं समर्थोऽपि प्रत्यहन्न यदीश्वरः ।।४२।।
नाहं तवाङ्घ्रिकमलं क्षणार्धमपि केशव ।
त्यक्तुं समुत्सहे नाथ स्वधाम नय मामपि ।।४३।।

O God of gods and Lord of Yoga! It is highly beneficial to hear and sing about you. After bringing this race to an end, surely you will leave this world, since you did not undo the curse of the Brahmins in spite of your power to do so. I cannot, O Keshava, think of separation from Your Lotus Feet even for a moment. Oh Lord, take me also to your abode with you.

Chapter 7, 8, 9

(Fourteen preceptors of Dattatraya).

श्री भगवान्

मया निष्पादितं ह्यत्र देवकार्यमशेषतः ।
यदर्थमवतीर्णोऽहमंशेन ब्रह्मणार्थितः ।।२।।
कुलं वै शापनिर्दग्धं नङ्क्षत्यन्योन्यविग्रहात् ।
समुद्रः सप्तमेऽह्न्येतां पुरीं च प्लावयिष्यति ।।३।।
यर्ह्येवायं मया त्यक्तो लोकोयं नष्टमंगलः ।
भविष्यत्यचिरात् साधो कलिनापि निराकृतः ।।४।।
न वस्तव्यं त्वयैवेह मया त्यक्ते महीतले ।
जनोऽधर्मरुचिर्भद्र भविष्यति कलौ युगे ।।५।।
त्वं तु सर्वं परित्यज्य स्नेहं स्वजनबन्धुषु ।
मय्यावेश्य मनः सम्यक् समदृग् विचरस्व गाम् ।।६।।

The Bhagavan said:

The work of the gods, for which I was requested by Brahma, has already been completed by me, by incarnating myself with a portion of power of the over lord. Our clan already as good as learnt by curse, will meet its end by internal quarrel, and the sea will flood this city on the seventh day. The day I leave this earth, splendour will disappear and Kaliyuga will pervade the earth. You should not live in this world devoid of me. In Kali-

yuga people will have liking for unrighteous acts. Casting off all your attachment for your own people and relatives, and fixing your mind on me, wander about the earth with an equanimous mind.

Thus advised Uddhava saluted the Lord and prayed for spiritual advice which will lead to self realization and ultimate Bliss:

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
अवधूतस्य संवादं यदोरमिततेजसः ॥२४॥
अवधूतं द्विजं कंचिच्चरन्तमकुतोभयम् ।
कविं निरीक्ष्य तरुणं यदुः पप्रच्छ धर्मवित् ॥२५॥

In this context they (wise men) narrated what happened once in by-gone days. Conversation between (king) Yadu and a naked religious man of great luster. On seeing a certain young learned Brahmin Avadhuta (Dattatraya) wandering fearlessly, the King Yadu, knower of religion, asked him.

यदु

कुतो बुद्धिरियं ब्रह्मन्नकर्तुः सुविशारदा ।
यामासाद्य भवांल्लोकं विद्वांश्चरति बालवत् ॥२६॥
प्रायो धर्मार्थकामेषु विवित्सायां च मानवाः ।
हेतुनैव समीहन्ते आयुषो यशसः श्रियः ॥२७॥
त्वं तु कल्पः कविर्दक्षः सुभगोऽमृतभाषणः ।
न कर्ता नेहसे किंचिज्जडोन्मत्तपिशाचवत् ॥२८॥
जनेषु दह्यमानेषु कामलोभदवाग्निना ।
न तप्यसेऽग्निना मुक्तो गंगाम्भःस्थ इव द्विपः ॥२९॥
त्वं हि नः पृच्छतां ब्रह्मन्नात्मन्यानन्दकारणम् ।
ब्रूहि स्पर्शविहीनस्य भवतः केवलात्मनः ॥३०॥

Brahmin, you appear to do nothing. From where did you get this sharp intellect, on the strength of which you wander on this earth as a child. Generally men are interested in Dharma, Artha, Kama and Reality with the object of securing long life, fame and wealth. You, on the other hand, look fit for work, wise, intelligent and blessed. Your talk is full of nectar. You are however roaming about like an intoxicated mad man possessed by evil soul. Men here are burning with the fire of desire and avarice and you are not affected by this fire and are calm

just as an elephant standing in Ganga Water 'and not affected by heat'.

Oh venerable one you are free from attachments and seem to enjoy indescribable bliss. Please tell me the reason of this.

Then the Brahmin politely said: O king, I have learnt something from twenty four preceptors and practice what I have learnt from them in life. The outcome is full Bliss. Then he named his Fourteen preceptors.

पृथिवी वायुराकाशमापोऽग्निश्चचन्द्रमा रविः ।
कपोतोऽजगरः सिन्धुः पतंगो मधुकृद् गजः ।।३३।।
मधुहा हरिणो मीनः पिंगला कुररोऽर्भकः ।
कुमारी शरकृत् सर्प ऊर्णनाभिः सुपेशकृत् ।।३४।।

The twenty four Gurus of Dattatraya and what he learnt from them was as under:

1) Earth—extreme forbearance
2) Wind—Remaining aloof inspite of moving in external objects.
3) Sky—Remaining unattched though in perverted surroundings.
4) Water—To be cool, sweet and pleasant to all.
5) Fire—Purity.
6) Moon—Phases come and go, but moon remains the same. Similarly changes come to body but the Soul always is beyond this.
7) Sun—Absorbs water for showering the same on earth. Similarly one should return manifold the obligations received.
8) Pigeon couple—One should not be attached to wife and children.
9) Python—To be content with whatever one gets without struggling.
10) Sea—to be calm and quiet.
11) Moth)
12) Bee) To keep one self free from the
13) Elephant) attraction of objects: Sound, touch
14) Deer) light, taste and smell.
15) Fish)
16) Remover of Honey—Not to store things.

17) Pingala (a prostitute)—Not to expect any thing from any one.

आशा हि परमं दु:खं नैराश्यं परमं सुखम् ।
यथा संछिद्य कान्ताशां सुखं सुष्वाप पिंगला ।।४४।।

Expectation leads to misery and freedom from it to pleasure. Pingala slept happily after giving up hope of receiving a lover.

18) Titavi (a bird)—Possession leads to grief.
19) Child—To remain without anxiety.
20) A maid—One should live alone.
21) Archar—Concentration is necessary.
22) Serpent—One should live alone and change place from time to time.
23) Spider—Just like spider who spins a net from his body, plays with it for some time and then winds it up, God creates this World protects it for some time and destroys the same.
24) Beatle—One becomes that which is constantly thought over.

Dattatraya thus enumerated to king Nimi his twenty four Gurus and what he had learnt from them. In the end he said that this human body is my Guru as through this I get discrimination and dispassion.

देहो गुरुर्मम विरक्तिविवेकहेतु: ।।२५।।

He advised Nimi not to waste this human life. It should be put to best use by achieving self-realisation.

After hearing all this, O Uddhava, our ancestor Nimi got peace of mind. So you also achieve the same by making good use of this human body.

Chapters 10 to 29

[From Chapter 10 to 29 details of spiritual advice by the Lord to Uddhava are given. It is difficult to sum up the contents and one should go through the original text to grasp the beauty of the advice without going into context and purposeful continuity. A few of the beautiful stanzas are given below chapter by chapter.]

Chapter 10

श्री भगवान्

मयोदितेष्ववहितः स्वधर्मेषु मदाश्रयः।
वर्णाश्रमकुलाचारमकामात्मा समाचरेत् ॥१॥
अमान्यमत्सरो दक्षो निर्ममो दृढसौहृदः।
असत्वरोऽर्थजिज्ञासुरनसूयुरमोघवाक् ॥६॥
जायापत्यगृहक्षेत्रस्वजनद्रविणादिषु ।
उदासीनः समं पश्यन् सर्वेष्वर्थमिवात्मनः ॥७॥
तावत् प्रमोदते स्वर्गे यावत् पुण्यं समाप्यते।
क्षीणपुण्यः पतत्यर्वागनिच्छन् कालचालितः ॥२६॥

The Lord said :

Taking resort in Me, one should follow without desires the duties prescribed by me, according to one's Varna and Ashrama and family traditions one should rise above honour and jealosy and perform one's work with skill. One should have deep love for one's Guru and attachment nowhere. One should not be in hurry and always inquire after reality. One should not find fault with others nor talk too much. One should see one's own soul in wife, son, house, property, relatives, wealth and all such objects and, abstaining from attachment, should remain indifferent. So long as merit exists there is peasure in heaven. On exhausting the merit one is thrown out against one's will.

Chapter 11

श्री भगवान्

बद्ध, मुक्त और भक्तजनों के लक्षण

बद्धो मुक्त इति व्याख्या गुणतो मे न वस्तुतः।
गुणस्य मायामूलत्वान्न मे मोक्षो न बन्धनम् ॥१॥
शोकमोहौ सुखं दुःखं देहापत्तिश्च मायया।
स्वप्नो यथाऽऽत्मनः ख्यातिः संसृतिर्न तु वास्तवी ॥२॥

The Lord said :

The idea of bondage and release is wrongly used for soul. This is the result of Gunas born of Maya (ignorance). I (soul) am ever above it. Just as dream is a modification of intellect and appears without real creation, similarly grief, delusion, pleasure and pain are experienced through Maya. They have no real existence.

यस्य स्युर्वीतसङ्कल्पाः प्राणेन्द्रियमनोधियाम् ।
वृत्तयः स विनिर्मुक्तो देहस्थोऽपि हि तद्गुणैः ।।१४।।
यस्यात्मा हिंस्यते हिंस्त्रैर्येन किंचिद् यदृच्छया ।
अर्च्यते वा क्वचित्तत्र न व्यतिक्रियते बुधः ।।१५।।

One whose actions of vital breath organs, mind and intellect are set to work without any prior intention, is free from Gunas though living in body. Let cruel people give pain to his body or good people worship it, he is neither aggrieved nor pleased.

मदर्थे धर्मकामार्थानाचरन् मदपाश्रयः ।
लभते निश्चलां भक्तिं मय्युद्धव सनातने ।।२४।।

Taking resort in Me, O Uddhava, one who practises (धर्म, अर्थ, काम, मोक्ष) for me only, gets unshakable devotion to me the eternal.

Uddhava then asked Krishna to describe the characteristics of a good devotee.

कृपालुरकृतद्रोहस्तितिक्षुः सर्वदेहिनाम् ।
सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः ।।२९।।
कामैरहतधीर्दान्तो मृदुः शुचिरकिंचनः ।
अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ।।३०।।
अप्रमत्तो गभीरात्मा धृतिमाञ्जितषड्गुणः ।
अमानी मानदः कल्पो मैत्रः कारुणिकः कविः ।।३१।।
आज्ञायैवं गुणान् दोषान् मयाऽऽदिष्टानपि स्वकान् ।
धर्मान् संत्यज्य यः सर्वान् मां भजेत स 'सत्तमः ।।३२।।

The Lord said :

Full of pity, unharmful and forbearing to all beings; one whose strength is truth and who is irreproachable, equanimous and helpful to all, mind untouched by desires, self controlled, mild, pure, owning nothing, without desire, eating less, calm and with steady intellect. He is above mistakes, of grave nature, and courageous. All senses are in his control hunger, thirst, grief, delusion, birth and death). He does not expect honour but still honours all. He is efficient, friendly, compasionate. He is above all dictates of Vedas and is devoted to me only. He has noble vision. He is the best among good people.

ज्ञात्वाज्ञात्वाथ ये वै मां यावान् यश्चास्मि यादृशः।
भजन्त्यनन्यभावेन ते मे भक्ततमा मताः ॥३३॥

Those are the best among my devotees who worship me. regarding me as their only resort, with or without knowing me as to who I am and of what size.

प्रायेण भक्तियोगेन सत्संगेन विनोद्धव।
नोपायो विद्यते सध्र्यङ् प्रायणं हि सतामहम् ॥४८॥

I am the resort of good people and broadly speaking, there is no other way to go beyond birth and death except devotion and company of good souls.

Chapter 12
Importance of Satsang

श्री भगवान्

न रोधयति मां योगो न सांख्यं धर्म एव च।
न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणा ॥१॥
व्रतानि यज्ञश्छन्दांसि तीर्थानि नियमा यमाः।
यथावरुन्धे सत्संगः सर्वसंगापहो हि माम् ॥२॥
मत्कामा रमणं जारमस्वरूपविदोऽबलाः।
ब्रह्म मां परमं प्रापुः संगाच्छतसहस्रशः ॥१३॥
तस्मात्त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम्।
प्रवृत्तं च निवृत्तं च श्रोतव्यं श्रुतमेव च ॥१४॥
मामेकमेव शरणमात्मानं सर्वदेहिनाम्।
याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः ॥१५॥

Association with sages puts an end to all attachments. No other spiritual practices such as Yoga Sankhya, Dharma, Swadhyaya (Scriptures) penance; renunciation, public good, charity, austerities, sacrifices, Vedas, pilgrimage to holy places, moral observances (Yama and Niyam) are capable of taking the jeeva (जीव) to me.

The women of Vraja (Gopies) never knew me as God in the beginning. They loved me with carnal desires but ultimately due to Satsang they united with me knowing me as eternal soul of all.

Therefore Uddhava, you leave aside everything preached by

Vedas as desirable and undesirable. Similarly what you have heard or wish to hear. Take resort in me only. By doing this you will be freed from all fears. I am the soul of all embodied beings.

Chapter 13

Details of advice given by the Lord to Sanaka and others.

Chapter 14

Importance of Bhakti Yoga.

उद्धव

वदन्ति कृष्ण श्रेयांसि बहूनि ब्रह्मवादिनः ।
तेषां विकल्पप्राधान्यमुताहो एकमुख्यता ॥१॥
भवतोदाहृतः स्वामिन् भक्तियोगोऽनपेक्षितः ।
निरस्य सर्वतः संगं येन त्वय्याविशेन्मनः ॥२॥

Uddhava said:

Oh Krishna, speakers about Brahma have shown a number of ways for ultimate good for men. Are all these ways equally good or is any one the best? My Lord, you have described the path of devotion as superior to other paths, since this leads to concentration of mind on you, by freeing it from all attachments.

श्री भगवान्

याभिर्भूतानि भिद्यन्ते भूतानां मतयस्तथा ।
यथाप्रकृति सर्वेषां चित्रा वाचः स्रवन्ति हि ॥७॥
मन्मायामोहितधियः पुरुषाः पुरुषर्षभ ।
श्रेयो वदन्त्यनेकान्तं यथाकर्म यथारुचि ॥९॥
मय्यर्पितात्मनः सभ्य निरपेक्षस्य सर्वतः ।
मयाऽऽत्मना सुखं यत्तत् कुतः स्याद् विषयात्मनाम् ॥१२॥
अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः ।
मया संतुष्टमनसः सर्वाः सुखमया दिशः ॥१३॥
न पारमेष्ठ्यं न महेन्द्रधिष्ण्यं
न सार्वभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा
मय्यर्पितात्मेच्छति मद्विनान्यत् ॥१४॥

न तता मे प्रियतम आत्मयोनिर्न शङ्करः।
न च सङ्कर्षणो न श्रीर्नैवात्मा च यथा भवान् ॥१५॥
निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम्।
अनुव्रजाम्यहं नित्यं पूयेयेत्यङ्घ्रिरेणुभिः ॥१६॥
वाध्यमानोऽपि मद्भक्तो विषयैरजितेन्द्रियः।
प्रायः प्रगल्भया भक्त्या विषयैर्नाभिभूयते ॥१८॥
भक्त्याहमेकया ग्राह्यः श्रद्धयाऽऽत्मा प्रियः सताम्।
भक्तिः पुनाति मन्निष्ठा श्वपाकानपि सम्भवात् ॥२१॥
कथं विना रोमहर्षं द्रवता चेतसा विना।
विनाऽऽनन्दाश्रुकलया शुध्येद् भक्त्या विनाऽऽशयः ॥२३॥

वाग् गद्गदा द्रवते यस्य चित्तं
रुदत्यभीक्ष्णं हसति क्वचिच्च।
विलज्ज उद्गायति नृत्यते च
मद्भक्तियुक्तो भुवनं पुनाति ॥२४॥
यथा यथाऽऽत्मा परिमृज्यतेऽसौ
मत्पुण्यगाथाश्रवणाभिधानैः ।
तथा तथा पश्यति वस्तु सूक्ष्मं
चक्षुर्यथैवाञ्जनसम्प्रयुक्तम् ॥२६॥

विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते।
मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ॥२७॥
तस्मादसदभिध्यानं यथा स्वप्नमनोरथम्।
हित्वा मयि समाधत्स्व मनो मद्भावभावितम् ॥२८॥
स्त्रीणां स्त्रीसंगिनां संगं त्यक्त्वा दूरत आत्मवान्।
क्षेमे विविक्त आसीनश्चिन्तयेन्मामतन्द्रितः ॥२९॥
न तथास्य भवेत् क्लेशो वन्धश्चान्यप्रसंगतः।
योषित्संगाद् यथा पुंसो यथा तत्संगिसंगतः ॥३०॥

The Lord said:

Due to the qualities of nature (Prakriti) such as Satwa (purity) Raja (passion), and Tama (inertia), the intellect of men varies and therefore they preach variously. Oh best of men! this is the outcome of intellect of men due to My Maya. Because of this the highest Bliss is talked of in many ways as per different actions and tastes.

O noble man! how can the bliss obtained by those who surrender to Me and who expect nothing and consider Me as

their soul, be available to those who hanker after sense objects?

For one without possession, calm with controlled senses, equanimous and with mind contained in Me there is bliss in all quarters.

One who has surrendered himself to Me, does not care for Brahma's position, or Indra's sovernity here, neither Kingdom of lands, heaven, spiritual powers, nor Moksha. He wants only Me. I like devotees like you (Uddhava) more than Brahma, Shiva, Sankarshan, Laxmi or even My own soul. I always follow My devotees, who are desireless and concentrate on Me only, calm, without enmity and same to all, so that I can worship the dust of their feet.

My devotee though initially unable to control senses, is not overpowered by sense objects due to gradually increasing devotion. I the soul and friend of all can be won by devotion only. My devotion purifies even low-born people.

Purification is not possible till one's body is not thrilled at My mention sound is not choked, and tears do not flow from eyes. My devotee sometimes cries, laughs, dances and sings, leaving aside shame, and thus purifies the earth by his devotion to Me. By hearing about sports (लीला) and singing them one gets purified and realizes My presence everywhere, just as an eye when treated with proper ointment.

Mind of one constantly thinking of sense objects gets attracted to them and to Me when he thinks of Me. Therefore you leave off thinking of worldly objects which are dream-like and think only of Me. Leave the company of women, and men addicted to women. Resort to a lonely place and concentrate the mind on Me. There is no worse bondage than the one created by association with women or men devoted to women.

In this chapter the Lord further describes to Uddhava the method of concentrating the mind on Him.

Chapter 15

Names of various spiritual powers (Sidhis) and ways of attaining the same.

Chapter 16

Description of Lord's Vibhuties.

उद्धव

येषु येषु च भावेषु भक्त्या त्वां परमर्षयः।
उपासीनाः प्रपद्यन्ते संसिद्धिं तद् वदस्व मे ॥३॥

Uddhava said:

Please tell me your special manifestations on which sages fix their minds and attain the highest.

The Lord told him that the same question was asked by Arjuna (Chapter ten Shri Bhagwatgita) at the start of war between Kauravas and Pandavas and I now narrate you the same. Then Lord cites His different Vibhuties to Uddhava.

अहमात्मोद्धवामीषां भूतानां सुहृदीश्वरः।
अहं सर्वाणि भूतानि तेषां स्थित्युद्भवाप्ययः ॥९॥

Uddhava, I am the soul, the friend and master of all beings; I am all beings and their existence, birth and death. Summing up the details the Lord says.

तेजः श्रीः कीर्तिरैश्वर्यं ह्रीस्त्यागः सौभगं भगः।
वीर्यं तितिक्षा विज्ञानं यत्रयत्र स मेंऽशकः ॥४०॥

Effulgence, Shree, fame, greatness, humility, sacrifice, auspiciousness, fortune, valour, forbearance, worldly knowledge—Wherever you find these, know them to be my manifestations. Therefore,

वाचं यच्छ मनो यच्छ प्राणान् यच्छेन्द्रियाणि च।
आत्मानमात्मना यच्छ न भूयः कल्पसेऽध्वने ॥४२॥

Control your speech, mind, vital breath (Prana), senses and by *satvic* intellect govern your mind. Then only you will be free from cycles of birth and death (Freedom from transmigration).

Chapter 17 & 18
Duties of different Varna and Ashrama.

This chapter details the duties of all the Varnas, that is,

Brahmin, Kshatria, Vaishya and Shudra and the four stages of life of individuals.

श्री भगवान्

अहिंसा सत्यमस्तेयमकामक्रोधलोभता ।
भूतप्रियहितेहा च धर्मोऽयं सार्ववर्णिकः ॥२१॥
आचार्यं मां विजानीयान्नावमन्येत कर्हिचित् ।
न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः ॥२७॥

Non-injury, truthfulness, non-thieving non-desire, freedom from anger and avarice, and doing good to all beings is common Dharma of all Varnas. Look upon preceptor as God and do not insult him anytime. Do not look at him with fault finding vision. One's Preceptor represents all gods.

Chapter 19

Knowledge, devotion and other ethical practices (यम, नियम)

श्री भगवान्

यो विद्याश्रुतसम्पन्न आत्मवान् नानुमानिकः ।
मायामात्रमिदं ज्ञात्वा ज्ञानं च मयि संन्यसेत् ॥१॥
तपस्तीर्थं जपो दानं पवित्राणीतराणि च ।
नालंकुर्वन्ति तां सिद्धिं या ज्ञानकलया कृता ॥४॥
तस्माज्ज्ञानेन सहितं ज्ञात्वा स्वात्मानमुद्धव ।
ज्ञानविज्ञानसम्पन्नो भज मां भक्तिभावितः ॥५॥

One should be well versed in book knowledge (Vedas) and not depending on inferences should have self realisation ultimately knowing everything as Maya, one should enter in Me.

Penance, pilgrimage, chanting, mantras, charity and such other good actions are not able to lead one to bliss as even a spark of knowledge can. Therefore, Uddhav you realize yourself with the help of *Jnyan* and *Vijnyan* and then be engrossed in devotion to Me.

[Here follow twelve beautiful stanzas 33 to 44 which should be perused from the original.] The Lord then concludes the subject thus:

किं वर्णितेन बहुना लक्षणं गुणदोषयोः ।
गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः ॥४५॥

It is no use narrating merits and demerits in detail. Looking to merits and demerits of others, and pondering over them, is the greatest demerit, and to rise above these is the greatest merit.

Chapter 20

Yogas of knowledge, work & devotion.

श्री भगवान

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।
ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योऽस्ति कुत्रचित् ।।६।।
निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु ।
तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ।।७।।
यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् ।
न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ।।८।।
तावत् कर्माणि कुर्वीत न निर्विद्येत यावता ।
मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ।।९।।
स्वधर्मस्थो यजन् यज्ञैरनाशीःकाम उद्धव ।
न याति स्वर्गनरकौ यद्यन्यन्न समाचरेत् ।।१०।।
अस्मिँल्लोके वर्तमानः स्वधर्मस्थोऽनघः शुचिः ।
ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यदृच्छया ।।११।।
एतद् विद्वान् पुरा मृत्योरभवाय घटेत सः ।
अप्रमत्त इदं ज्ञात्वा मर्त्यमप्यर्थसिद्धिदम् ।।१४।।
नृदेहमाद्यं सुलभं सुदुर्लभं
प्लवं सुकल्पं गुरुकर्णधारम् ।
मयानुकूलेन नभस्वतेरितं
पुमान् भवाब्धिं न तरेत् स आत्महा ।।१७।।
भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽखिलात्मनि ।।३०।।
नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् ।
तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत् ।।३५।।
न मय्येकान्तभक्तानां गुणदोषोद्भवा गुणाः ।
साधूनां समचित्तानां बुद्धेः परमुपेयुषाम् ।।३६।।

The Lord said:

Desirous of doing good to people, I have prescribed three

yogas of Jnyan (knowledge), karm (action) and Bhakti (devotion). There is no other remedy anywhere.

The path of knowledge is fit for those who are indifferent to material objects their fruits and who have renounced all actions. The path of action is for those who still linger for work and its fruit. For those who by chance developed interest in Kathas about Me and are not yet indifferent to fruits of action and at the same time not too much attached to them, path of devotion can lead to success, the desired object.

One should be engaged in actions till indifference is developed or till faith in listening to Kathas about Me and similar other actions produce devotion to Me. One should perform one's natural duties with no expectation. He will then neither go to heaven or hell even though he may not do anything else.

Remaining in the midst of this world, one who performs his own Dharma, commits no sin. One who is pure easily attains pure knowledge as well as devotion to Me Both are the same pure knowledge is self-realization. This body, though perishable, is the only means of attaining knowledge and devotion. Therefore, one should try for deliverance (Moksha) inadvertantly before one meets death.

This human body is very important, and though obtainable with great difficulty, we have got it anyhow (easily). It acts as boat for crossing this sea of Sansara. When one surrenders to Me, I act as guide. Inspite of so many facilities one who does not try for release (Moksha) commits suicide:

After self-realization there is no ignorance, doubts and there is end of all effects of past actions Non-expectation is said to be the greatest and best biiss. Such a soul only obtains My true devotion.

Such true devotees of Mine rises above merits and demerits enumareted in scriptures and obtain equanimity.

Chapter 21

Continuation of last chapter.

श्री भगवान्

य एतान् मत्पथो हित्वा भक्तिज्ञानक्रियात्मकान् ।
क्षुद्रान् कामांश्चलैः प्राणैर्जुषन्तः संसरन्ति ते ॥१॥

Those who leave aside these paths of devotion, knowledge and action leading to Me, but enjoy mean pleasures with their fickle lives migrate from birth to birth.

Chapter 22

Purusha, Prakriti and elements.

Chapter 23

History of a Brahmin who got dispassion (Vairagya).

श्री भगवान्

अर्थस्य साधने सिद्धे उत्कर्षे रक्षणे व्यये ।
नाशोपभोग आयासस्त्रासश्चिन्ता भ्रमो नृणाम् ॥१७॥
स्तेयं हिंसानृतं दम्भः कामः क्रोधः स्मयो मदः ।
भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च ॥१८॥
एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् ।
तस्मादनर्थमर्थाख्यं श्रेयोऽर्थी दूरतस्त्यजेत् ॥१९॥
भिद्यन्ते भ्रातरो दाराः पितरः सुहृदस्तथा ।
एकास्निग्धाः काकिणिना सद्यः सर्वेऽरयः कृताः ॥२०॥

People experience trouble, fear, anxiety and illusion in securing, increasing, protecting, spending, seeing destruction and enjoying wealth, theft, injury, falsehood, hypocrisy, desire, anger, conceit, infatuation, distinction, enmity, distrust, rivalry and vices. These fifteen evils in men are rooted in wealth. Therefore one anxious for one's good should keep away from अर्थ (prosperity) which is really अनर्थ (ruin).

All relations such as wife, father, friend etc. are antagonised by wealth. They become bent on killing one another for the sake of even a triffle (Kavadi).

Chapter 24

Sankhya Yoga.

Chapter 25

Description of three Gunas.

Chapter 26

Story of King Pururawa.

Chapter 27

Kriya Yoga.

Chapter 28

Spiritual advice to Uddhava.
This chapter gives advice to Uddhava.

श्री भगवान्

परस्वभावकर्माणि न प्रशंसेन्न गर्हयेत् ।
विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च ।।१।।
परस्वभावकर्माणि यः प्रशंसति निन्दति ।
स आशु भ्रश्यते स्वार्थादसत्यभिनिवेशतः ।।२।।

Realizing the Universe as one, both in matter and spirit, one should neither praise nor condemn the character and actions of others.

One who praises or condemns the actions of others is quickly separated from one's real objective to see God in each and everything (or self-realization) because of one's insistence on untruth (discrimination).

Chapter 29

Summing up of advice to Uddhava.

श्री भगवान्

हन्त ते कथयिष्यामि मम धर्मान् सुमंगलान् ।
याञ्छ्रद्धयाऽऽचरन् मर्त्यो मृत्युं जयति दुर्जयम् ।।८।।
कुर्यात् सर्वाणि कर्माणि मदर्थं शनकैः स्मरन् ।
मय्यर्पितमनश्चित्तो मद्धर्मात्ममनोरतिः ।।९।।
देशान् पुण्यानाश्रयेत मद्भक्तैः साधुभिः श्रितान् ।
देवासुरमनुष्येषु मद्भक्ताचरितानि च ।।१०।।
पृथक्सत्रेण वा मह्यं पर्वयात्रामहोत्सवान् ।
कारयेद् गीतनृत्याद्यैर्महाराजविभूतिभिः ।।११।।

मामेव सर्वभूतेषु वहिरन्तरपावृतम् ।
ईक्षेतात्मनि चात्मानं यथा खममलाशयः ॥१२॥
इति सर्वाणि भूतानि मद्भावेन महाद्युते ।
सभाजयन् मन्यमानो ज्ञानं केवलमाश्रितः ॥१३॥
ब्राह्मणे पुल्कसे स्तेने ब्रह्मण्येऽर्के स्फुलिंगके ।
अक्रूरे क्रूरके चैव समदृक् पण्डितो मतः ॥१४॥
नरेष्वभीक्ष्णं मद्भावं पुंसो भावयतोऽचिरात् ।
स्पर्धासूयातिरस्काराः साहङ्कारा वियन्ति हि ॥१५॥
विसृज्य स्मयमानान् स्वान् दृशं व्रीडां च दैहिकीम् ।
प्रणमेद् दण्डवद् भूमावाश्वचाण्डालगोखरम् ॥१६॥
यावत् सर्वेषु भूतेषु मद्भावो नोपजायते ।
तावदेवमुपासीत वाङ्मनःकायवृत्तिभिः ॥१७॥
अयं हि सर्वकल्पानां सध्रीचीनो मतो मम ।
मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः ॥१९॥
एषा बुद्धिमतां बुद्धिर्मनीषा च मनीषिणाम् ।
यत् सत्यमनृतेनेह मर्त्येनाप्नोति मामृतम् ॥२२॥
य एतन्मम भक्तेषु सम्प्रदद्यात् सुपुष्कलम् ।
तस्याहं ब्रह्मदायस्य ददाम्यात्मानमात्मना ॥२६॥
नैतद् विज्ञाय जिज्ञासोर्ज्ञातव्यमवशिष्यते ।
पीत्वा पीयूषममृतं पातव्यं नावशिष्यते ॥३२॥
मर्त्यो यदा त्यक्तसमस्तकर्मा
निवेदितात्मा विचिकीर्षितो मे ।
तदामृतत्वं प्रतिपद्यमानो
मयाऽऽत्मभूयाय च कल्पते वै ॥३४॥

O Uddhava! I tell you again the highest bliss-giving Dharmas, practising which a mortal gets immortality.

With mind directed to Me, and taking pleasure in Dharmas leading to Me, one should do all acts for My sake keeping Me in thought.

One should go to holy places where My devotees live and follow the teaching of My devotees from amongst gods, Asuras and men.

One should perform either alone or together with others, festivals in connection with My special days, Yatras etc, pompously by singing, dancing etc.

With a pure mind one should see Me, who am free from any covering, as established in and out of all beings as soul, living like ether everywhere. Thus, O replendent one, taking one's stand on pure knowledge, one should consider all being as Myself and honour them.

He is a learned man who looks upon a brahmin, chandal thief, one well versed in scripture, sun, spark of fire, uncruel and cruel equanimously.

One, constantly contemplating on Me gets above rivalry, jealousy, contempt and ego.

Laying aside pride, prestige, shame and body difference, one should prostrate oneself on ground like a stick even before creatures, like dog, chandala, cow and ass. Till oneness is established everywhere, this process should continue. This is the foremost path for self realization of looking at everything as God.

This is the knowledge of the knowers and wisdom of the wise. By this a mortal with unreal body attains Me the real and the immortal.

I favour him who imparts this knowledge to My devotees.

Knowing this, the Sadhaka has nothing more to learn. For him who has drunk nector, nothing else remains to be drunk.

I specially care for and honour him who surrenders himself to Me, leaving all actions. Then he gets nectar like Moksha and becomes one in Me.

स एवमादर्शितयोगमार्गः
कृताञ्जलिः प्राह यदुप्रवीरम् ।
विद्रावितो मोहमहान्धकारः
दत्तो हि विज्ञानमयः प्रदीपः ।।३५-३८।।

Having been shown thus the path of uniting with God, Uddhava, with folded hands said to the best of Yadus (Lord Krishna) "darkness of delusion is driven away and light of knowledge is given to me by you." Please now tell me as to what I should do.

नमोऽस्तु ते महायोगिन् प्रपन्नमनुशाधि माम् ।
यथा त्वच्चरणाम्भोजे रतिः स्यादनपायिनी ।।४०।।

I salute You great Yogi, I surrender myself to You, please

instruct me the way leading to firm devotion to Your Lotus Feet.

श्री भगवान्

गच्छोद्धव मयाऽऽदिष्टो वदर्याख्यं ममाश्रमम्।
तत्र मत्पादतीर्थोदे स्नानोपस्पर्शनैः शुचिः ।।४१।।
मत्तोऽनुशिक्षितं यत्ते विविक्तमनुभावयन्।
मय्यावेशितवाक्चित्तो मद्धर्मनिरतो भव।
अतिव्रज्य गतीस्तिस्रो मामेष्यसि ततः परम् ।।४४।।

The Lord said:

Uddhava, go you on my command to My hermitage named Badri. There you will be purified by touching and bathing in pure water emanating from My Feet. There contemplate in seclusion on advice given by Me. You realize the same. Thus doing with speech and mind fixed on Me and going above the three Gunas you shall reach Me, beyond the three Gunas.

श्री शुक

ततस्तमन्तर्हृदि संनिवेश्य
गतो महाभागवतो विशालाम्।
यथोपदिष्टां जगदेकवन्धुना
तपः समास्थाय हरेरगाद् गतिम् ।।४७।।

Then, establishing the Lord within his heart, the great devotee went to Vishala, performed great penance as instructed by the Lord, the friend of the Universe, and attained to the state of the Lord.

Chapter 30

Destruction of Yadu clan. The Lord, Seeing ominous portents in Dwarkas, advised all theYadavas to proceeds to holy Prabhasa and practise religious functions there. All the Yadavas then went to Prabhasa and did accordingly. Unfortunately, however, due to Divine will—

श्री शुक

ततस्तस्मिन् महापानं पपुर्मैरेयकं मधु।
दिष्टविभ्रंशितधियो यद्द्रवैर्भ्रंश्यते मतिः ।।१२।।

महापानाभिमत्तानां वीराणां दृप्तचेतसाम् ।
कृष्णमायाविमूढानां संघर्षः सुमहानभूत् ॥१३॥
युयुधुः क्रोधसंरब्धा वेलायामाततायिनः ।
धनुर्भिरसिभिर्भल्लैर्गदाभिस्तोमरर्ष्टिभिः ॥१४॥

The Yadavas who lost their senses through fate drank the powerful liquor Maireyaka, on drinking which the senses are lost. A great quarrel arose among them who were intoxicated with excessive drink. This all was due to the fact that their intellect was already perverted through Maya of the Lord. Desirous of killing each other they fought on the sea shore with various arms.

एवं नष्टेषु सर्वेषु कुलेषु स्वेषु केशवः ।
अवतारितो भुवो भार इति मेनेऽवशेषितः ॥२५॥
रामः समुद्रवेलायां योगमास्थाय पौरुषम् ।
तत्याज लोकं मानुष्यं संयोज्यात्मानमात्मनि ॥२६॥

When all His clan had thus perished, the Lord considered that the remaining burden of earth was also removed.

Rama sat on the sea shore and resorted to Yoga and left the mortal world, by uniting His soul with the Universal One.

रामनिर्याणमालोक्य भगवान् देवकीसुतः ।
निषसाद धरोपस्थे तूष्णीमासाद्य पिप्पलम् ॥२७॥

On seeing the departure of Rama the Lord, son of Devaki, sat quietly on the ground under a Peepal Tree.

There a hunter, mistaking Him for a deer, hit Him with a deadly arrow. Knowing his mistake the hunter came to Him and implored for punishment. The Lord however said.

श्री भगवान्

मा भैर्जरे त्वमुत्तिष्ठ काम एष कृतो हि मे ।
याहि त्वं मदनुज्ञातः स्वर्गं सुकृतिनां पदम् ॥३९॥

Oh hunter, get up. Do not be afraid. You have done what I wanted. You now go to heaven, which is obtained by righteous souls only.

Chapter 31

Departure of the Lord to His abode.

श्री शुक

दिवि दुन्दुभयो नेदुः पेतुः सुमनसश्च खात् ।
सत्यं धर्मो धृतिर्भूमेः कीर्तिः श्रीश्चानु तं ययुः ॥७॥

Drums rumbled in the heaven and flowers fell from Sky. Truth, religion, courage, fame and fortune disappeared from the earth (went after Him) along with Him.

इत्थं हरेर्भगवतो रुचिरावतार
वीर्याणि बालचरितानि च शन्तमानि ।
अन्यत्र चेह च श्रुतानि गृणन् मनुष्यो
भक्ति परां परमहंसगतौ लभेत ॥२८॥

King Parikshita: One who sings life stories of the Lord of beautiful incarnation mentioned in this as well as in other places, gets devotion and Paramagati (highest bliss).

SKANDA TWELVE

Chapter 1

This chapter gives in details names etc. of Kings who existed in the times of Lord Krishna and those who will rule the earth.

Chapter 2

Kaliyuga and its Dharma.

श्री शुक

ततश्चानुदिनं धर्मः सत्यं शौचं क्षमा दया।
कालेन वलिना राजन् नङ्क्षयत्यायुर्वलं स्मृतिः।।१।।
वित्तमेव कलौ नृणां जन्माचारगुणोदयः।
धर्मन्यायव्यवस्थायां कारणं वलमेव हि।।२।।
दाम्पत्येऽभिरुचिर्हेतुर्मायैव व्यावहारिके।
स्त्रीत्वे पुंस्त्वे च हि रतिर्विप्रत्वे सूत्रमेव हि।।३।।
अनाढ्यतैवासाधुत्वे साधुत्वे दम्भ एव तु।
स्वीकार एव चोद्वाहे स्नानमेव प्रसाधनम्।।५।।
अनावृष्ट्या विनङ्क्षयन्ति दुर्भिक्षकरपीडिताः।
शीतवातातपप्रावृड्हिमै रन्योन्यतः प्रजाः।।१०।।
क्षुत्तृड्भ्यां व्याधिभिश्चैव संतप्स्यन्ते च चिंतया।
त्रिंशद्विंशतिवर्षाणि परमायुः कलौ नृणाम्।।११।।
क्षीयमाणेषु देहेषु देहिनां कलिदोषतः।
वर्णाश्रमवतां धर्मे नष्टे वेदपथे नृणाम्।।१२।।
पाखण्डप्रचुरे धर्मे दस्युप्रायेषु राजसु।
चौर्यानृतवृथाहिंसानानावृत्तिषु वै नृपु।।१३।।

O King!, When Kaliyuga begins, gradually religion, truth, purity, forgiveness, pity, longivity, strength and memory be on decline. Wealth will be the only factor in deciding family, good,

manners and other merits. Power will decide justice and other social problems. Marriages will take place on mere approval of the parties concerned and deceit will be the governing factor of all business transactions. Brahmins will wear threads only. People will be destroyed by drouts, famine and heavy taxes. They will also suffer from excess of cold, heat and winds.

Poor people will be considered as bad ones and rich as good. All will suffer from hunger and thirst, diseases and anxieties.

Life will be only twenty or thirty years and bodies will be small in stature. People will loose all faith in Vedas, Castes and four stages of life. Rulers will become more or less thieves and men will live on various ways of theft, falsehood and violence to others.

इत्थं कलौ गतप्राये जने तु खरधर्मिणि ।
धर्मत्राणाय सत्त्वेन भगवानवतरिष्यति ॥१६॥
शम्भलग्राममुख्यस्य ब्राह्मणस्य महात्मनः ।
भवने विष्णुयशसः कल्किः प्रादुर्भविष्यति ॥१८॥
अश्वमाशुगमारुह्य देवदत्तं जगत्पतिः ।
असिनासाधुदमनमष्टैश्वर्यगुणान्वितः ॥१९॥
विचरन्नाशुना क्षोण्यां हयेनाप्रतिमद्युतिः ।
नृपलिंगच्छदो दस्यून् कोटिशो निहनिष्यति ॥२०॥
यदावतीर्णो भगवान् कल्किर्धर्मपतिर्हरिः ।
कृतं भविष्यति तदा प्रजासूतिश्च सात्त्विकी ॥२३॥

When the Kaliyuga approaches its end with people acting as asses, the Lord will again manifest Himself for protection of Dharma. Lord Kalki will have birth in the house of a pious brahmin Vishnuyasha head of village Shambhala. Riding a swift horse Devadutta the Lord equipped with eight spiritual powers punish the wicked with His sword. He of uncomparable splendeur will quickly move on the earth and slay crores of thieves in the guise of Kings.

When Hari, the Lord of Dharma, incarnates Himself as Kalki, these will begin Krita age (Yuga) and men will be endowned with goodness and purity.

राजन्नेते मया प्रोक्ता नरदेवास्तथापरे ।
भूमौ ममत्वं कृत्वान्ते हित्वेमां निधनं गताः ॥४०॥

King (Parikshit) I have told you about Kings and others, who coveted the earth (possessions) and in the end died leaving everything behind.

Chapter 3

Bad elements in Kaliyuga and remedy to overcome them.

After enumerating the bad things Sukadev says to King Parikshit.

श्री शुक

तस्मात् सर्वात्मना राजन् हृदिस्थं कुरु केशवम् ।
म्रियमाणो ह्यवहितस्ततो यासि परां गतिम् ॥४९॥
म्रियमाणैरभिध्येयो भगवान् परमेश्वरः ।
आत्मभावं नयत्यंग सर्वात्मा सर्वसंश्रयः ॥५०॥
कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः ।
कीर्तनादेव कृष्णस्य मुक्तसंगः परं व्रजेत् ॥५१॥
कृते यद् ध्यायतो विष्णुं त्रेतायां यजतो मखैः ।
द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥५२॥

Therefore, Oh King, fix Hari in your heart by every means. You who are about to die shall attain supreme goal by concentrating your mind on Him.

Those who are near death should constantly remember God the Almighty. He is the resort of all. He leads His devotees to bliss.

In Kaliyuga, though full of bad points, there is one great merit. Singing the name and fame of the Lord one is freed from all attachment and led to highest bliss. What is obtained in Krita by meditation, in Treta by performing sacrifice, and in Dwapara by worshipping Him, in Kali the same is obtained by singing His name.

Chapter 4

In this chapter the four kinds of Pralayas are described in detail [नित्य, नैमित्तिक, प्रकृति (ब्रह्मा के) आत्यंतिक (मनुष्य के)].

Chapter 5

Final advice of Shukdev to King Parikshit.

श्री शुक

त्वं तु राजन् मरिष्येति पशुबुद्धिमिमां जहि ।
न जातः प्रागभूतोऽद्य देहवत्त्वं न नङ्क्षयसि ॥२॥
घटे भिन्ने यथाऽऽकाश आकाशः स्याद् यथा पुरा ।
एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः ॥५॥
अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् ।
एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ॥११॥
दशन्तं तक्षकं पादे लेलिहानं विषाननैः ।
न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ॥१२॥
एतत्ते कथितं तात यथाऽऽत्मा पृष्टवान् नृप ।
हरेर्विश्वात्मनश्चेष्टां किं भूयः श्रोतुमिच्छसि ॥१३॥

Oh King! cast away the idea that you are about to die. This thought is entertained by those only who consider them as bodies. Not that you were not before and that on the fall of body you will not remain (you are eternal soul). Just as when a pot is broken, the ether that was within it joins the common ether outside, when the body dies, the individual spirit becomes one with the universal spirit. You always keep the thought. I am Brahman, I am supreme Light, I am the supreme goal. In this way you stabilize yourself in your own eternal identity, with the supreme self. Then you will not see Takshka (Serpent) coming near you to bite you with his poisonous tongue.

My son in the form of Brahman, I have told you all about the sports of Lord in various incarnations in detail as per your questions. What more do you want to hear?

Chapter 6

(1) Passing away of Parikshit.
(2) Serpent sacrifice of Janamejaya.
(3) Branches of Vedas.

राजा परीक्षित

सिद्धोऽस्म्यनुगृहीतोऽस्मि भवता करुणात्मना ।
श्रावितो यच्च मे साक्षादनादिनिधनो हरिः ॥२॥
भगवंस्तक्षकादिभ्यो मृत्युभ्यो न विभेम्यहम् ।
प्रविष्टो ब्रह्म निर्वाणमभयं दर्शितं त्वया ॥५॥

अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्यधोक्षजे ।
मुक्तकामाशयं चेतः प्रवेश्य विसृजाम्यसून् ।।६।।
अज्ञानं च निरस्तं मे ज्ञानविज्ञाननिष्ठया ।
भवता दर्शितं क्षेमं परं भगवतः पदम् ।।७।।

King Parikshit:

I have realised my object. I am graced by you, who are merciful, by making me hear about Hari who is without beginning or end.

Bhagwan, I am not afraid of death from Takshaka or others. I have entered Brahma which is Bliss, You have taken me to fearlessness.

Now Brahman, give me leave. I shall surrender my speech to Lord. I shall abandon all desires from my mind and enter the Lord, and in the end give up my Prana.

My ignorance is finished by your advise of knowledge and wisdom (ज्ञान, विज्ञान), you have made me to realise the Lord.

Sukadeva then departed with other sages. The King sat on the bank of Ganga meditating on self, Takshaka, disguised as brahmin came and stung the King.

श्री सूत

ब्रह्मभूतस्य राजर्षेर्देहोऽहि गरलाग्निना ।
बभूव भस्मसात् सद्यः पश्यतां सर्वदेहिनाम् ।।१३।।
देवदुन्दुभयो नेदुर्गन्धर्वाप्सरसो जगुः ।
ववृषुः पुष्पवर्षाणि विबुधाः साधुवादिनः ।।१५।।

The body of King, who was one with Brahmin, became a heap of ashes, even as people were looking on, as a result of the fire of snakes poison.

Heavenly drums rumbled the Gandharwas and Apsaras sang and gods showered flowers praising the King.

Parikshit's son Janmejaya started killing serpents in a big sacrifice. Takshaka took shelter from Indra. Both of them however came in trouble. Brahaspati the preceptor of Gods intervened and requested Janmejaya to stop the sacrifice and desit from killing innocent serpents. Janmejaya agreed to this.

नमो भगवते तस्मै कृष्णायाकुण्ठमेधसे ।
यत्पादाम्बुरुहध्यानात् संहितामध्यगामिमाम् ।।३५।।

Obeisance unto that divine Krishna of unfailing intellect by contemplating at whose feet, I learnt this Purana (Shrimad-bhagvatam).

Rest of the chapter details the Vedas and their branches.

Chapter 7

In this chapter the branches of Atharva Veda are described and the characteristic of Puranas are given. Names of 18 puranas.

श्री सूत

ब्राह्मं पाद्मं वैष्णवं च शैवं लैंगं सगारुडम् ।
नारदीयं भगवतमाग्नेयं स्कान्दसंज्ञितम् ।।२३।।
भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं सवामनम् ।
वाराहं मात्स्यं कौर्मं च ब्रह्माण्डाख्यमिति त्रिषट् ।।२४।।

(1) Brahma, (2) Padma, (3) Vishnu, (4) Shiva, (5) Linga, (6) Garuda, (7) Narada, (8) Bhagwat, (9) Agni, (10) Skanda, (11) Bhavishya, (12) Brahma Vaivarta, (13) Markandeya, (14) Waman, (15) Varaha, (16) Matsya, (17) Kurma, (18) Brahmand.

Chapters 8, 9, 10

These chapters contain the story of sage Markandeya of long life.

Chapter 11

This chapter deals with Bhagwan. His attendants weapons etc. and gives Philosophical meaning to all these things.

Chapter 12

This chapter is devoted to enumerating various subjects dealt with in this Mahapurana chapter by chapter.

Chapter 13

This chapter gives the number of stanza in all the eighteen puranas and then ends with importance of Shrimadbhagvatam.

श्री सूत

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साँगपदक्रमोपनिषदैर्गायन्ति यं सामगाः।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ।।१।।
राजन्ते तावदन्यानि पुराणानि सतां गणे।
यावन्न दृश्यते साक्षात् श्रीमद्भागवतं परम् ।।१४।।
श्रीमद्भागवतं पुराणममलं यद् वैष्णवानां प्रियं
यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते।
तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं
तच्छृण्वन् विपठन् विचारणपरो भक्त्या विमुच्येन्नरः ।।१८।।
कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा
तद्रूपेण च नारदाय मुनये कृष्णाय तद्रूपिणा।
योगीन्द्राय तदात्मनाथ भगवद्राताय कारुण्यत-
स्तच्छुद्धं विमलं विशोकमृतं सत्यं परं धीमहि ।।१९।।
नमस्तस्मै भगवते वासुदेवाय साक्षिणे।
य इदं कृपया कस्मै व्याचचक्षे मुमुक्षवे ।।२०।।
योगीन्द्राय नमस्तस्मै शुकाय ब्रह्मरूपिणे।
संसारसर्पदष्टं यो विष्णुरातममूमुचत् ।।२१।।
भवे भवे यथा भक्तिः पादयोस्तव जायते।
तथा कुरुष्व देवेश नाथस्त्वं नो यतः प्रभो ।।२२।।
नामसङ्कीर्तनं यस्य सर्वपापप्रणाशनम्।
प्रणामो दुःखशमनस्तं नमामि हरिं परम् ।।२३।।

I salute that God whose extent neither the gods nor demons (Sura and Asura) could fathom. He is praised with divine songs, by Brahma, Varuna, Indra, Rudra and marutas. The singers of Sama Veda sing His fame by various Vedas and Upanishadas. He is realized by Yogis in meditation with concentration of mind on Him.

In the gathering of good people, Puranas shine so long as Shrimadbhagvatam is not been.

Lords devotees love Shrimadbhagvatam which classifies the pure knowledge for the welfare of Jeeva there is expounded complete stopping of work accompanies with Dispassion and devotion. Hearing, reading again and deeply thinking over, it

leads to devotion towards the Lord and then release.

This lamp of knowledge was originally given to Brahma by Lord (Narayana); then to Narada, Vyasa, Sukadeva and King Parikshit. We meditate on that pure, stainless truth which leads one to beyond fear.

I salute Vasudeva the Lord who gave this to Brahma anxious for release (Moksha).

I salute the best of Yogis (Sukadeva) who released King Parikshit from the pains of serpent bite in the form of Sansara (wordly existence).

Lord you are master of us all. Please do grant us devotion towards your Feet wherever we may be born from birth to birth.

I salute the great Hari. Singing His name destroys all sins. Salutation to Him brings all griefs to end.





श्रीमद्भागवत महापुराणम्

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Mandelia Parmarth Kosh